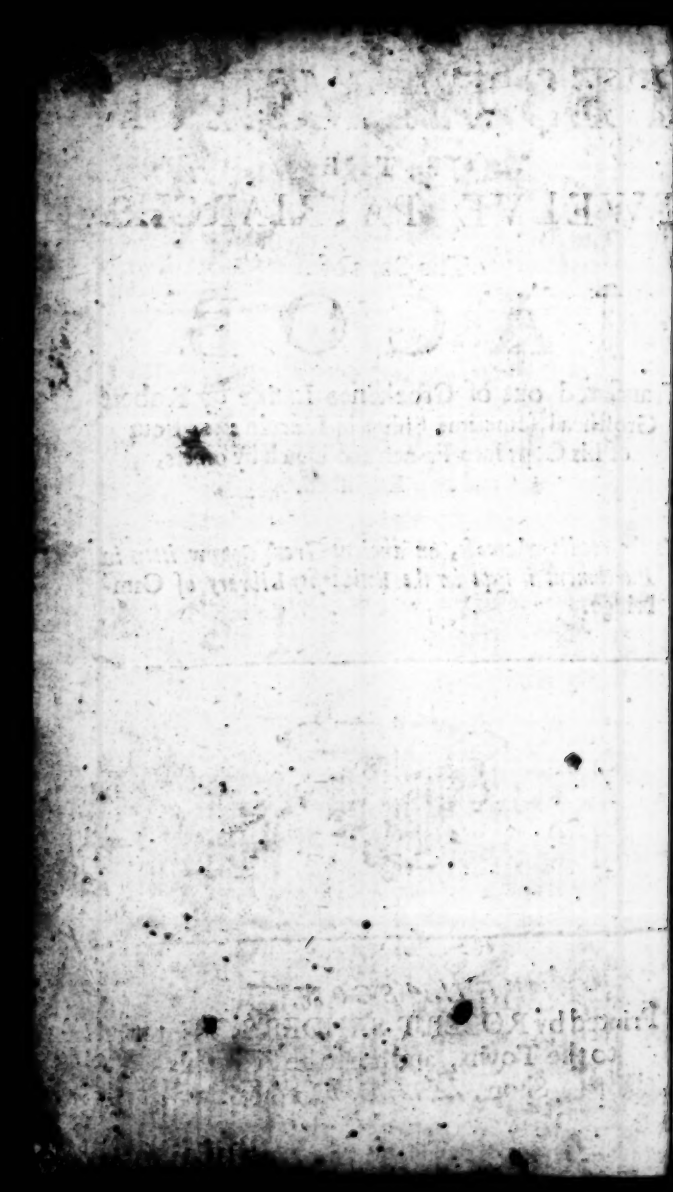
TESTAMENT
OF THE
TWELVE PATRIARCHS.
The Sons of
JACOB.

Translated out of Greek into Latine by Robert Grosthead, sometime Bishop of Lincoln: and out of his Copy into French and Dutch by others, and now Englished.

To the credit whereof, an ancient Greek Copy written in Parchment is kept in the University Library of Cambridge.

GLASGOW,
Printed by ROBERT SANDE[illegible]
to the Town, and are to be [illegible]
Shop, *Anno Dom.* [illegible]



To the Christian Reader.

ALbeit these our happy dayes in some respects, good Christian, have & enjoy divers & sundry works tending to the subversion of *Belial*, and the erection of godlines: Yet considering, that as earthly, so we spiritual souldiers, seldome run to the watch without allarme: I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intollerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitfull is the expressing, and printing in our natural language of this so worthy, so golden a writ: Being of it self, without the accessary painting of elcquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautifull glass for women, for children, servants, and such like: a wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee: If thou thinkest upon manly courage, he teacheth valiantnes: if thou seek to govern aright, he willeth thee to flee tyranny: if thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and dis-

cord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christ's birth, life and death? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better; thou speakest to others, hearken to him that talketh to thee; of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed, of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole*, to be short of thy blessedness, if thou art godly, wise and learned, of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you parents, peruse the twelve godly Fathers in time and order; learn of him and his, to pray to God in Christ his Name for your children, have regard to their instruction the want of the former, your children shal miss; the neglect of the latter, you your selves shal bewail: For the hearty prayer of a father to the Almighty for his children, is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, hearken how to teach your selves and your children. You have already handled a sick mans Salve, enjoy now at length a sick mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see and say, that old father

Levi.

Jacob.

Ruben

Ruben with his good brethren, readily and rightly described the blessed path of righteousness, and the forlorn way of *Belial*, the one to fly, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a charmer. O the number, O the ugliſome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured! *Lechery*, *Envy*, *Gluttony*, *Bravery*, *Pride*, *vain Glory*, *Unrighteousness*, *wilfull Ignorance*. All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthlie body, and destruction of the soul: Which welspring and puddle of evil, if thou wilt have dryed up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautifull face; if not drink, yet stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness: *For in this I overshooting my self* (saith *Ruben* to his Children) *defiled my Fathers bed: Therefore look not upon the beauty of a woman, muse not upon their doings, but keep your selves occupied either in learning, or some work: Charge your wives and daughters that they trim not their heads: Will them to chasten their looks, for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partlie consisteth in mutual love, strive with *Simeon* the second brother, to avoid *Simeon*

strife, which blindeth the minde, pineth the body, provoketh murder; the remedy whereof, is both forgiving and forgetting. Take to thee *Josephs* chearfull countenance, a perfect platform of a quiet mind: yet set before thine eys *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischiefe safely to set a side: Let not *Juda* be set a part: Gather by him experience, that for a man to glorie in his own works is sinfull, and he which upbraideth another mans vice standeth slipperie. *Juda* choaked *Ruben* his eldest brother with his fornication: Mark who sinned immediatlie, but envious and railing *Juda*: Did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins, and, alas, in these our dayes too much used; yet punished, the one with want, or at least small joy of children, saith father *Juda* the Patriarch, but the other with intollerable danger of bodie and soul, saith S. *Paul*. Wherefore abstain from wine, abhore drunkennes; for such a one slandereth not, rehearleth not another mans sins, breedeth no sedition, but embraceth love and charitie in a single heart: As good father *Isachar*, who never railed, nor was hurtfull and spitefull to his neighbour, never ate his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his naturall children. O that as we read this, so we might expresse the same in life and conversation. Mercy and Love is a precious Jewel, the maintainers whereof being jointlie connexed prosper; once dissevered, come to naught.

Juda.

Isachar.

naught. For the waters (saith *Zabulon*) wash away the sand, when the stones and timber are dissolved; whose mercy and singular compassion was rewarded singularly. Sift his Testament, resemble his rare charitie, in cloathing the naked and feeding the hungry, known and unknown, as well strangers as his countrymen. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart, for such work with three sore instruments, bitter speech, treacherie, and violent hands, yeelding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the readie path to that that thou dost seek? Two wayes there be (saith *Aser*) vice the one, the other vertue. *Neptalims* race. Embrace the latter, eschew the former: But he that walketh in them both, blindeth men, deceiveth himself, and mocketh God, whose double faced dealing shal be double punished. Such are the covetous, such are they that are mercifull in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righteous *Joseph*, the blessed of the Lord, that right figure of Jesus Christ; for hatred he shewed love; being cursed he blessed; being shot through he did not so much as bend his bow, albeit his brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond slave, and that to strangers, and such as heated shepheards to the death, of whom he was whipped and tormented, yet he. when they stood in fear, gave them comfort: when they were well nigh famished, gave them food, when by his authority he might

Zabulon

Dan.
Gad.

Aser.
Neptalim.

Joseph

destroy, he by his authority did preserve; being their Lord, using them as his betters, being their brother accepting them as his children, their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God; when he was miserablie afflicted, did he rage and swell, when he was made a bond slave of a free mans son? Did he cry out on heaven, being utterly forsaken? Did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum:* And at the last, the Lord which hid his face did show his countenance; of a caitife, in respect, making him free, of a freeman wealthy, of a wealthy subject, an honourable personage; Lord President of *Pharo*'s land, whom the Egyptians being alive loved, being dead loved, being rotten loved; whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptians strumpet could make slide; and therefore being dead, neither world, devil, nor mans policie could make forgotten. O that our mortall race might thus begin, thus persevere, might thus, thus, O Lord, most happily finish; the spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Ecclesiast. commend* (and so say I, let us behold) *the noble famous men, and the generation of our fore-elders, for many glorious acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consideration whereof, and especialy for

Benjamin. Eccles. 14.

that

that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: but whoso painteth a leg without a body, or a body without a head, it shal not be amiss, as I suppose, aswel to tearm him a foolish painter, as to judge the thing undiscreetly painted: wherefore as well to see the head as the leg, and to hear the father as the children. I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the death and testament of *Jacob*, that blessed and right happy father, added to this ancient monument of the children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course of godliness: So may we account of *Jacobs* blessing; so may we throughly challenge to be his children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, God which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankfull for his benefits, AMEN.

Richard Day.

THE TESTAMENT OF IACOB,

Made at his death, to his twelve Sons, *the Patriarchs, concerning what* should betide them in the last *dayes: gathered out of* Gen. 48. 49. *and added unto this Book.*

Come hearken, my Sons, the things I give,
my blessing, and my ban:
The first to them that Godly live,
the last, to wicked man.

Gen. 23.

Simple for innocence.

Jacob the son of *Isaac*, born of *Rebecca* in the year of the World 2108. his Father being threescore years of age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by nature, not by grace. *For the elder shal serve the younger*, saith the Lord, Why? not for that *Jacob* had so deserved, but God had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition

Jacob beloved, not of merit. Rom. 9. but of grace.

sition, which ordereth all things whatsoever, had got his Brothers birth-right, and his Fathers blessing, his parents cōsidering that the slippery dayes of carnal copulation did approach, and warily fearing his Brother *Esau*, for that he conceived murder in his heart, and instituted a birth day for his deviliſh purpose, sent him from *Berſaba* to *Meſopotamia* to *Laban* his Mothers Brother, there honestly to take a wife, and quietly to live. For matrimony, without consent of Parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provocketh Gods displeasure. *Jacob* therefore, after long travel, being placed with his uncle *Laban*, and serving him fourteen years in labour and pain (albeit he was the Child of promise, the blessed of the Lord born of a Free woman, and that which is more, his Uncles bone and flesh, and Lord of *Canaan*: not arguing with himself as the worldly children of this earth, saying, Shal I which am a free and wealthy mans Son be made a servant? Shal I be a drudge in my kinsmans house being sent to marry and not to serve?) had given him by *Laban* to Wife for his good service (by which God b'essed that little that *Laban* had before) his two daughters, *Lea* first, then *Rachel* with their handmaids, *Bilha* and *Zilpha*:

Gen. 25.
Gen. 26.

A caveat marriage.

Trouble and pain are destined to the Elect.

An example or Childrē.

A godly note for servants.

of

of whom, according to the promise made to him in *Bethel*, that his seed shuld be multiplied, he begat twelve Sonnes, twelve godly Fathers of the earth,) *Ruben, Simeon, Levi, Juda, Dan, Neptalim, Gad, Aser, Isachar, Zabulon, Joseph, Benjamin.*

Thus he being blessed of the Lord, as well in Children as in substance, returned again to his native Country, he and his Children, there to live, and there to die. But behold the Divine providence of God after three and thirty years expired, he vvas removed from *Canaan* to *Gosen* in *Egypt*, by means of his Son *Joseph*, chief stevvard of *Pharaohs* land, vvhom his Brethren herefore had sold. Where, vvhē he had lived 17. years, & seen his family increased exceedingly to his great joy and comfort no doubt especially all the other countries about being plagued with a great famine, & he by Gods mercy not greatly feeling the same, perceiving also his troublesome pilgrimage drawing to an end, called his Son *Joseph and said If I have found grace in thy sight, oh put thy hand under my thigh*, for in this order they took an oath in *Jacobs* time) *deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers*: where no thing is sure faith in the promise of God made to his Fathers, willed him to look

Mans life is but a pilgrimage.

God alwy provideth for the righteous.

for

for *Canaan* his hoped inheritance, and not to trust in *Pharaohs* land. To which his request, when *Joseph* his loving Son obediētly did condescend, *Jacob* taking a little more strength unto him, & sitting up, desirous also to shew forth the great goodnes of the Lord in preserving him and his, said: *God Almighty appeared unto me at* Luz, *in the land of* Canaan, *and blessed me, saying, Behold, I will make thee fruitful, and cause thee to multiply and will make a great number of people of thee, and will give this land unto thy seed for an everlasting possession. Thy sons,* Manasses *and* Ephraim, *I take as mine own, their own brethren shal be called after thy name. As I came from* Mesopotamia, Rachel *dyed in the land of* Canaan, *and was buried by the way to* Ephrata, *the same is* Bethlehem.

Parents ought to tell their children Gods blessings.

That is, shal be under their tribes.

Then *Jacob* albeit somewhat dimme for age, beholding *Josephs* two sons, *said, What are these?* To whom *Joseph* answered: *They are my Sons which God hath given me. O bring them to me,* said Jacob, *and let me bless them: I had not thought to have seen thy face,* Joseph, *yet lo God shewed me thy seed.*

Christ.

God, in whose sight my Fathers Abraham *and* Isaac *did walk: God which hath fed me all my life long unto this day, and the angel which hath delivered me from all evill, blesse these lads, and let my name be named*

Counted as one of his childrē, not

on them, and the name of my Fathers, Abraham and Isaac, and that they may grow into a multitude in the midst of the earth.

that they should pray unto him being dead, as Eckius gathered

Then as Joseph lifted his Fathers hand from Ephraim, to Manasses, the elder, Jacob said: Let it be, I know well my Son, he shal also be a great people, but his younger brother shall be greater; in thee let Israel bless and say, God make thee as Ephraim and Manasses. After this he fainting said, Behold Joseph, I die, God shall be with you, and bring you again to the land of your Fathers. Moreover I give unto thee a portion of land above thy Brethren, which I conquered by sword and bow of the Amorites. And come you hither also, O my children, that I may tell you what shal come on you in the last dayes: Gather ye together, and hear ye sons of Jacob, hearken unto Israel your Father.

God hath mercy on whom he will, By faith Jacob divideth the land, as yet but hoped for.

Ruben my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Begotten in my youth.

Simeon and Levi, Brethren in evil, who in your wrath slew a man, and in your self-will digged down a wall: Cursed be your wrath, for it was shameless and your fierceness, for it was cruel. I will divide you in Jacob, and scatter you in Israel.

Levi had no tribe, and Simeō was under Jud.

Juda, thy hand shal be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lyons whelp shalt thou come up from the spoil, thou shalt couch like a Lyon, and as

Blessing of Juda a worthy captain.

A noble Prince, Christ.

a Lyoness; who shal stir thee up? 2. The Scepter shal not depart from thee, nor a lawgiver from between thy feet, untill Shilo come: all Nations shall seek after him.

A fertile land.

Thou shalt bind thy Asse Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in Wine, & thy cloak in the blood of Grapes; thy eyes shall be red with Wine, and thy teeth white with milk.

Zabulon thou shalt dwell by the sea side, and thou shalt be an Haven for ships: thy border shall be unto Zidon.

Isachar, Thou shalt be a strong Asse couching down between two burdens: And thou shalt see that rest is good, and that the land is pleasant, & shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Judg. 13. 14, 15, 16.

Dan, Thou shalt judge the people, as one of the tribes of Israel. Dan thou shalt be a Serpent by the way, an Adder by the path, biting the horse heels, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise, cryed out with heart and mind: *Oh Lord, I have waited for thy salvation.*

Josh. 1. 21.

Gad, *An hoast of men shall overcome thee, but thou shalt overcome at the last.*

Num. 33.

And what shall I say to Aser? his bread shall be fat, and he shall have pleasures for a King.

Judg. 4. 5.

Neptalim, *is a hind sent for a present, giving goodly words.*

Jo-

Joseph *is a flourishing Bough by a Well side, the small boughs shal run upon the Wall. The Archers shot against him, and hated him, but his bough was made strong and his Arms strengthned by the hands of the Almighty God of* Joseph. *Out of him shall come an Heardman, a stone in Israel, All these things shall come from my Fathers God which hath helped thee, & blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest & womb. The blessings of (me) thy Father, that I give thee, are stronger than the blessings that I had of mine Elders. Untill the end of the hills of the world they shall be on thy head.*

The blessing of Joseph. Increase of family.

All things come of God

Benjamin *shall ravine as a Wolf, in the morning he shall destroy the prey, & at night divide the spoil, And now when I shall be gathered to my people, bury me with my Father, in the cave that is in the field of* Ephrō *the Hethite, in the cave that is in the field of* Machpelah, *which is before* Mamre, *in the land of* Canaan, *which* Abrahā *bought with the field of* Ephron *the Hethite, for a possession to bury in, whereas were buried* Abraham, Sara *his wife, and* Isaac *with* Rebecca: *& there I buried* Lea. *The field and the cave that is therein, was bought of the Children of* Heth.

Not for the holyness of the place but for memory of Gods promise.

When *Jacob* had made an end of commanding all that he would unto his sons having lived an hundreth fourty and seven years, he plucked up his feet into

A token of a good conscience.

the bed, and quickly dyed. Then *Joseph* falling upon his Fathers face, and kissing him with tears, caused him to be embalmed by Physitians, to the space of 40 dayes, and mourned for him threescore and ten dayes. Who departing from *Egypt* into *Canaan*, with Noble men of the land in Chariots, and horsemen, buried him in the place which *Jacob* had appointed.

The Testament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind, by the suggestion of the spirit of foreknowledge.

Behold, the pot, the Bear, the bed,
do note the strength, the lust,
Of Reuben *and unconstant head,*
who therefore was accurst.

THis is the Copy of *Rubens* testament; concerning all the things which he gave in charge to his Children before he dyed, in the 125 year of his life, two years after the decease of *Joseph*, his children and childrens children came to visit him in his sickness; and he said unto them.

My children I dye, and go the way of my Fathers. And seing there his brethren, *Juda*, *Gad*, and *Aser*, he said unto

them; Lift me up, my brethren, that may tell you and my Children the things which I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up, he kiſſed thē, and weeping ſaid; harken my brethren, and you my children, give ear to the words of your father *Ruben*, mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulneſs and fornication wherein I overſhot my ſelf and defiled the bed of my father *Jacob*, for I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my flanks the ſpace of 7 months, and *a* I had periſhed if my Father *b Jacob* had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evill in the ſight of the Lord, and 7 months was I ſick to the death, and with a free heart did I ſeven year pennance before the Lord. I drank no wine nor ſtrong drink: No fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin, for it was great, and there ſhall none ſuch be done in *Iſrael*. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. *Belial* giveth ſeven ſpirits againſt a man, which are the

Death is our long home.

Fornicatiō plagued. Gen. 15.

a Prayer & repentance ſtayeth Gods wrath.

b The bleſſing & prayer of a Father to God for his childrē of what benefit.

In repētāce the heart is to be conſidered not external actiō

The eight inſtrument whereby mā worketh & the effect of them.

the welsprings of youthful works: and seven spirits are given man in his creation, whereby all his works are done.

1 Life. The first is the spirit of life, wherewith
2 Seeing. is created his being. The second is the
spirit of seing, wherewith cometh lust-
3 Hearing. ing. The third, the spirit of hearing,
4 Smelling wherewith cometh learning, The 4th is
the spirit of smelling, wherwith cometh
5 Speech. delight, by drawing in of the aire, and
by breathing of it out again. The fifth is
6 Tasting. the spirit of speach, wherewith knowledge is made. The sixt is the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the substãce of strength is in meat. The seventh is the spirit of
7 Seed and of what property. seed and generation, wherewith entereth in the lust of pleasure.

For this cause it is the last of creation and the first of youth, because it is full of ignorance, and ignorance leadeth the younger sort as a blind body into the ditch, and as an oxe to the stall. Among all these is the eight spirit, which is
8 Sleep, and of what property. sleep, with who is created the wasting away of nature, and the image of death.
Eight spirits of error, and of what property. With these spirits are mingled the spirits of errour; whereof the first is the spirit of lechery, who lyeth within the nature and senses of man. The second spirit of unsatiablenes, lyeth in the belly

The

The third ſpirit of ſtrife, lyeth in the li- 1 *Lechery*
er and in choler, The fourth ſpirit is 2 *Gluttony.*
of bravery and gallentneſs, that the par- 3 *Envy.*
ty may ſeem comely by exceſs. The 4 *Bravery.*
fth is the ſpirit of pride, which moveth 5 *Pride of what property.*
man to mind over great things, or to
ink well of himſelf. The ſixth is the 6 *Vain glory, in what it conſiſteth.*
pirit of lying, or vain glorioufneſs, in
oaſting a mans ſelf, and in deſire to file 7 *Unrighteouſneſs,*
is talk concerning his own kindred and
cquaintance. The ſeventh is the ſpirit
f unrighteouſneſs, which ſtirreth up the
ffections, that a man ſhould perform
he luſtfull pleaſures of his heart, for un-
ighteouſneſs worketh with all the other
pirits, by taking guile unto him. Unto 8 *Wilfull ignorance.*
ll theſe ſpirits is matched the eight ſpi- *Diſcommodities of ignorance.*
t, which is the ſpirit of ſleep or ſlug- *Ringleaders to fornication.*
iſhneſs, in errour and imagination, and
o the ſouls of young folks periſh, becauſe
heir minds are darkned & hidden from
he truth and underſtand not the law of
he Lord, neither obey the doctrine of
heir fathers, as befel to me in my youth.
ut now, my children, love the truth,
nd that ſhal preſerve you: Harken to
our father *Ruben*, and let not your eyes 1 *A greedy eye.*
rſt run agazing after women, neither 2 *Cloſe company with women.*
e ye ſecondly alone with a woman that
married; neither do ye ſeek about 3 *Buſie queſtions.*
hirdly what women are doing; For if
had not ſeen *Balha* bathing her ſelf in a
ecret place, I had not fallen into that

great

great wickedness: but my mind ran
upon the naked woman till it suffere
me not to sleep till I had committed
bomination. For while my father *Ja*
cob was away at his father *Isaacs* and
4 Drunkenness. in *Gadar* hard by *Euphrata*, a house
Bethlehem. *Bilha* fell fourthly drunke
and as she lay asleep uncovered in h
chamber, I went in so, and seing her n
kedness wrought wickedness with her
and leaving her asleep went my way. B
and by an Angel of God bewrayed m
Nothing so secretly done, but it shal be open. wickedness to my father *Jacob*, who c
ming home mourned for me, and tou
ched not *Bilha* any more. Therefo
look not upon the beauty of wome
neither muse you upon their doings, b
walk ye with a single heart in the fear
the Lord God, busying your selves abo
Labour a preservative from fornication. some work and keeping your selves o
cupied either in learning or about you
flocks, untill such time as God give yo
such wives as he listeth, lest you do su
fer as I have done. I durst not look m
father in the face to his dying day, n
A guilty conscience is a great burden. speak to any of my brethren for shame
My conscience biteth me even yet sti
for my sin: but my father comforte
me, and prayed for me unto the Lord
that his wrath might pass away from m
as the Lord himself shewed unto me
Therefore from that time forth, I wa
kept from sinning any more. And yo
m

my children likewise, keep ye that I shal tell you, and you shall not sin; for fornication is the destruction of the soul, separating it from God, and making it to draw unto idols, because it leadeth the mind and understanding into error, and bringeth men to their grave before their time; for whoredom hath undone many men: and although a man be ancient or noble, yet doth it shame him, and make him a laughing stock both before *Belial*, and the sons of men. But *Joseph*, because he kept himself from all women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The *Egyptian* woman did much to him, by using the help of Witches, and by offering him blaubar sauces: but the purpose of his mind admitted no noysome desire. For this cause the God of our fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your mind, neither shal *Belial* prevail against you. Women are hurtfull things, my sons, because that when they want power and strength against a man, they work guilefully to draw them to them by trains, and whom they cannot overmatch in strength, him they overcome by deceit: For the Angel of the Lord which taught me, told me of them, that they be overmastered by the Spirit of forni-

The fruit of fornication.
1 Destruction of the soul.
2 Idolatry.
3 Shortnes of life.
4 Ignominious shame
Josephs chastity rewarded.

properties of unchast women.

fornication more then men be, and that they be ever practiſing in their hearts againſt men, firſt making their minds to ere by decking of themſelves; then ſheding their poyſon into them by ſights, and finally catching them priſoners by their doings; for a woman is not able to enforce a man: Therefore my ſons flie fornication, charge your wives and daughters that they trim not their heads, and will them to chaſten their looks, for every woman that dealeth deceitfully in theſe things, is reſerved to the puniſhment of the world to come, for by ſuch means were the watchers deceived before the floud; as ſoon as they ſaw them they fell in love one with another, and conceived a working in their minds, and turned themſelves unto the ſhape of men and appeared to them in their companying with their husband: and the women by conceiving the deſire of them in the imagination of their mind brought forth Giants. For the watchers appeared to them of height unto heaven. Therefore keep your ſelves from fornication, and if ye intend to have a clear mind, keep your ſelves from all women, and forbid them likwiſe the company of men, that they may have alſo clear minds. For although continual companying do not alwayes work wickedneſs, yet breed they inſtur-

ſtin

A note for gariſh attire, and wanton looks.

An example of this miſchief, Gen. 6.

Teachers infections company corrupteth the mind.

kings to them, and to us everlasting shame before *Belial*; because that fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shal ye envy the children of *Levi*, and seek to be exalted above thē, but he shal not be able to compass it, for God will avenge them, and you shal die a dangerous death; for unto *Levi* and *Juda* hath the Lord given the soveraingty, and unto me, and *Dan* and *Joseph* hath he granted to be Princes with them. Wherefore I charge you, hear *Levi*, for he shal know the Law of the Lord, and deal forth judgement, and offer sacrifices, for all *Israel* till the full time of Christ, the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you deal faithfully with his neighbour, and stick unto *Levi* in humbleness of heart, that ye may receive blessing at his mouth; for he shall bless *Israel* and *Juda*. God hath chosen *Juda* to be the King of all people, wherefore worship you his seed, for he shal die for you in battels, both visible and invisible, and shal reign over you world without end.

Envy accompanieth fornication. Shame followeth, Gen. 4. 24.

The prophecies of Christ.

Faithful dealing with neighbours, Gen. 5. 49.

Ruben having given his children the foresaid charge, and blessed them died; then they put him in a coffine, and carrying him out of *Egypt*, buried him at

Hebron, in the double Cave where his fathers slept.

The Testament of *Simeon*, made to his children at his death concerning Envy.

The heart in womans mouth, the face,
the sword, the wolf, the asp:
All these paint out the envious race,
that run to their mishap.

THe copy of *Simeons* words which he spake unto his sons at his death in the hundreth and twentieth year of his life, in the which *Joseph* died, for they came to visit him upon his death-bed, and he sitting up kissed them, saying.

Hearken my children, hear me your father *Simeon*, whatsoever I have in my heart: I am my father *Jacob's* second
Gen. 29. son, and my mother *Lea* named me *Simeon*, because the Lord heard her prayer, I became very mighty, I went through with my doings, and was not afraid of any thing, for my heart was stout, my mind unmoveable, and my stomock undiscourageable: for hardines
Hardiness of whom it is. is given of the highest into mens soul and bodies. In those dayes I envyed
Gen. 37 *Joseph*, because my father loved him, I hardned my heart against him to kill

him

him, because the prince of errour sending forth the spirit of envy, so blinded my mind, that I could not take heed to spare my father *Jacob*. But this God, and the God of his fathers sending his angel, did rid him out of my hands; for while I went into *Sichem* to carry fare for your flocks, and *Ruben* into *Dotaim*, where all our necessaries were laid up in store: Our brother *Juda* sold him unto the *Ismalites*, and therefore when my brother was come again, he was sorry, for he intended to have conveied himself again to our father. But I was angry with *Juda*, for letting him go alive, and bare him grudge five months after: Howbeit God letted me, and restrained the working of my hands, for my right hand was half withered up for seven dayes together. Then did I perceive, my sons that that befell me for *Joseph*'s sake: Whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancor, envy, and folly; for I knew I had conceived a wicked thought against the Lord, and against my father *Jacob*, for my brother *Joseph*'s sake whom I envyed.

Man purposeth. *God disposeth.*

Envy described. *a Blindeth the mind.* *b Hindreth sublistance.*

Now therefore, my children, keep your selves from the spirits of error and envy, for envy overruleth the *a* mind of every man, suffering him *b* not to eat or

drink in rest, or to do any good thing, and is alwayes egging him to *c* slay the party whom he envyeth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear of the Lord, for I knew that the way to deliver me from envy, was the fear of the Lord. If a man flie unto the Lord, the wicked spirit flieth from him, so as his mind becometh meek, and of spitefull he becometh pitifull, bearing no grudge towards such as love him, and so his envy ceaseth. And because my father saw me sad, he asked me the cause of it, to whom I lied, saying, I have a pain in my stomack, for I was sorriest of all my brothers, for that I had been the cause of *Josephs* selling into *Egypt*: And when I came into *Egypt*, and was put in warde by him as a spy: then perceived I, that I was justly punished, and I was not sorry for it. But *Joseph* being a good man, and having Gods spirit in him, and being full of pitty and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore my children, keep your selves from all spite and envy, and walk in singleness of mind, and good conscience, after the example of your fathers brother, that God may give you grace, glory, and blessednes upon your heads, as you see

c Provoketh murder.

d Pineth at mens prosperity.

A remedy against envy.

Gen. 42.

Joseph mercifull to his brethren Gen. 50.

in him: Of all the dayes of his life he did never cast us in the teeth with it, but loved us as his own soul, and more then his own children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my children love ye one another with a good heart, & put from you the spirit of envy, for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth dim out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with spirits of mischief, making his body ghastly, and his mind affrighted with trouble, and appearing unto men as it were with a pernicious spirit, and powring out of poyson. Therefore was *Joseph* fair of face, beautifull and comly to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumbrance of mind. And now, my children, let your hearts be meek before the Lord and walk right before man; so shal ye find favour both with God and man; and beware that ye fall not to whoredome, for whoredome is the mother of all naughtiness, seperating a man from

A sure token of good. Properties of envy.
1 Corruption of life.
2 Distemperature of body.
3 Smal sleep.
Gen. 39.
A token of a quiet mind.
Effects of whoredome.
Gen. 29.

God, and sending him to *Belial*. For I have seen in *Enochs* writtings, that you and your children shal be corrupted with whoredome, and do *Levi* wrong by the sword: but they shal not prevail against *Levi*, because he shal fight the Lords battels and take all your tents, and very few shal be divided in *Levi* and *Juda*, for he shal be your Captain, as my father *Jacob* prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousnes, and all stifneckednes, all my bones shal flourish as a rose in *Israel*, and my flesh as a Lilly in *Jacob*, and my savour shal be as the sent of *Libanus*, and my holy ones shal be multiplied as the cedars for ever, and their boughs shal spread out in length for evermore. Then shal the seed of *Canaan* perish together with all the remnant of *Amelick*. All the *Capadocians* shal perish, and all the *Sethians* shal likewise be destroyed. Then shal the land of *Cham* fail, and all the people go to wreck. Then shall the earth rest from trouble, and all men under heaven from war. Then shal *Sem* be glorified, when the great Lord God of *Israel* appeareth upon earth as a man, to save *Adam* in him. Then shal the spirits of errour be trodden under foot, and men shal raign

Parents teaching not their children, are guilty.

Commodities of concord.

Exod. 17.

over

over hurtful fiends: Then shal I arise again in joy, and bless the highest in his wonderfull works; for God taking a body upon him, and eating with men shal save men. And now, my children, obey *Levi*, and you shal be delivered by *Juda*: and advance not your selves above these two tribes: for of them two shal the saving health of God spring unto us. For the Lord shal set up, of *Levi* the Prince of Priests, and of *Juda* the King of Kings, God and man. So shal he save all the Gentiles & the off-spring of *Israel*. For these things sake I charge you to command your children to keep these things throughout all their generations.

Joh. 1

The fruit of obedience.

Gen. 49

A note for parents.

And *Simeon* making an end of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of an hundred and twentie years, and then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into *Hebron*; & they conveied him privily in the ware of the *Egyptians*: For the *Egyptians* kept the bones of *Joseph*, in the Kings treasure. For their inchanters told them that whensoever *Josephs* bones were carried away, there should be such a plague of mist and darkness amongst the *Egyptians*, as one brother should not know another, no not even

by torch light: And *Simeons* children bewailed their father according to the law of mourning, and continued in *Egypt* till the day of their departing thence under the hand of *Moses*.

The Testament of *Levi*, made to his children at his death, concerning Priest-hood.

Flie sin, be just, rage not, give light,
ye preachers of Gods word:
For what else sheweth Sun and Moon,
dame Venus, Wolf and Sword.

THe copy of *Levies* words, namely which he spake to his children concerning all the things which they should do and which should happen unthem, until the day of judgement. He was in health when he called them unto them for he knew before when he shuld die. So when they were come together he said unto them, I *Levi* was bred and born in *Charran*, and afterward came with my father into *Sichem*. I was at that time but young, about twenty years old; when I helped my brother *Simeon* to revenge our sister *Dina*, against *Hemor*. Now, as we were feeding of our flocks in *Abelmuel*, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own

Levi his birth and countrey. Gen. 34.

own ways, and how unrighteousnes had builded her self a fortres and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them. Then there fell a sleep upon me, and I saw a very high mountain; it was the mountain of *Aspis* in *Abelmuel*: And behold the heavens opened, and the Angel of God said unto me, *Levi*, come hither; and went from the first heaven to the second, and there *Christ.* saw the water hanging between the one and the other. And I saw the third heaven much brighter than them both; for the hight thereof was infinit. And I said to the Angel, what meaneth this? and the Angel answered me, Marvel not at *Christ.* these things, for thou shalt see four heavens yet brighter, and without comparison when thou comest up to them. For thou shalt stand by the Lord, and be his Minister, and utter his secrets unto men, and preach of the deliverer of *Israel* which is to come: By thee and by *Juda* the Lord will appear to men to save all mankind in them. Thy life shal depend upon the Lord, by him shalt thou have thy fields, vineyards fruits, gold & silver: Therefore hearken as touching the seven heavens, the lowest is most 1
lowring, because it is neerest to all the unrighteousnes of men: the second 2.
hath fire, snow and yce, prepared by

the Lords appointment againſt the da
of Gods rightfull judgement. In it ar
all the ſpirits of vengeance for the pu
niſhing of the wicked; in the third ar
the powers of hoſts ordained again
the day of judgment, to take vengeanc
4. upon the ſpirits of errour and *Belial*: i
the fourth above theſe, are the ſaints
for in the higher places dwelleth grea
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that is under this, are the Angels tha
bring anſwers from the Angels in God
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dark

darkned, the waters dried up, the fire quake, and all creatures be troubled at the fainting of the invisible spirit, and the spoilling of hell in the passion of the highest, therefore shal they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousnes, and to make thee his son and servant, and a Minister in his presence, a lantern of knowledge to lighten *Jacob* throughly, and to be as a day sun amongst the children of *Israel*, and unto thee and thy seed shal the power of blessing be given, till God visit all nations in the bowels of the mercy of his son for ever. Nevertheles thy sons shal lay their hands upon him to crucifie him, and for this cause is wisdome and understanding given unto thee, to give thy children knowledge of him; because that if they bless him, they shal be blessed, and they that curse him shal perish in his sight And the Angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me, *Levi*, I have given thee the blessings of the Priest-hood till I come my self to dwell in the midst of *Israel*. Then the Angel brought me down to the earth. and gave me a shield and a sword, saying, Execute vengeance in *Sichem* for *Dina*, and I will be with thee,

Gen. 34.

A Minister what he should be, of himself not righteous.

Mat. 5.

End of the priest-hood prophesied.

Christ his passion prophesied.

Christ.

thee, for God hath sent me. And at that time I slew the sons of *Hemor*, as it is written in the tables of heaven. And I said unto him, Lord, I pray thee tell me thy name, that I may call upon thee in the time of trouble. And he answered, I am an Angel which excuseth *Israel*, that he might not be stricken for ever, because all wicked spirits ly in wait for him. Afterward being waked as it were out of sleep, I blessed the most highest, and the Angel that excuseth the off-spring of *Israel*, & all righteous men. And when I came to my father, I found an aspe of brass: whereupon the hill took the name of *Aspis*, which is hard by *Gebat* on the right side of *Abila*. And I laid up these sayings in my heart, and I counselled my father and my brother *Ruben* to perswade the sons of *Hemor* to be circumcised, because I was zealously grieved for the abominatiō which they had wrought in *Israel*. For first of all I killed *Sichem*, and then *Simeon* killed *Hemor*. and after this came our brethren, who smote the city with the edge of the sword: When my father heard of it he was angry, because they had received circumcision, and were killed afterward, and therefore he dealt otherwise with us in blessing. For we sinne in doing it against his will, and he fell sick the same day.

Christ our redeemer.

The zeal of a Minister.

Gen. 34.

Gen. 39.

The manner not the doing rebuked

But

But I knew then the Lord intended evil to the *Sichemites* because they had heretofore purposed to have done the like unto *Sara*, as they did unto our sister *Dina*: but God letted them. And they persecuted our father *Abraham* (as then a stranger) and carried away his cattel, and furthermore did beat *Jeblaö* very sore, who was born in his house. After the same manner dealt they with all other strangers; taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father: Sir, be not offended, for God will bring the *Canaanites* to nothing before thee, and give their land unto thee, and unto thy holy one after thee. For from henceforth *Sichem* shal be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in *Israel*, in taking away our sister for to defile her. Then came we into *Bethel* & there when I had sacrificed three score and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white raiment, saying unto me, up, put on the stole of priesthood, the crown of righteousnes, the reasonal of understanding, the robe of truth, the brestplate of faith, the Mitre of holi-

The sin of the Sichemites.
Raped Dina
Persecuted strangers.
Gen. 12.
Raviſhed their wives

Gen. 35.
The miniſtery deſcribed.
Exod 28.
Levit. 8.

lineſs and the Ephod of prophecy. And ſo every of them bringing ſomething with him, did put them upon me, ſaying, Be thou henceforth the Lords Prieſt, thou and thy ſeed for evermore. The firſt of the anointed me with holy Oyle, and gave me the Scepter of judgement. The ſecond waſhed me with clean water, and fed me with Bread and Wine, that is to wit, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a ſilken garment like to an Ephod. The fourth girded me with a girdle like to purple. The fifth gave unto me an Olive bough, very full of fatneſs. The ſixt did ſet the Mitre of Prieſthood upon my head. The ſeventh filled my hand with incenſe, to the intent I ſhould execute the office of a Prieſt unto the Lord. And he ſaid unto me, *Levi*, unto three principall things is thy ſeed appointed of God: namely to be a ſign of the glorious Lord that is to come, and he that believeth ſhal be firſt. The great lot ſhal not fal upon him the ſecond ſhal be in prieſthood, and the third ſhall have a new name, becauſe a King ſhall riſe in *Juda*, and renew my prieſthood according unto the figure of the *Gentiles*, among all nations. But the comming of him is unutterable, as who ſhal be the Prophet of the higheſt, born of

The three bleſſings of the family of Levi. Chriſt profeſſed,

of our Father *Abraham*. All the pleasant things of *Israel* shal be given unto thee and to thy seed, and you shal eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges, & Scribes: for in their mouth shal the holy things be kept. Whē I awoke, I perceived that this vision was like the other, and I laid it up in mine heart and shewed it not to any man living upon the earth. The first two daies I & *Juda* went to our grandfather *Isaac*, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto *Bethel*. But when we came to *Bethel*, my father *Jacob* saw in a vision concerning me, that I should be their priest before the Lord. And he arose in the morning, & tithed all things to the Lord by me. Then came we to *Hebron* to dwell there, & by and by *Isaac* called me to expound the law of the Lord according as Gods Angel had shewed it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free will-offrings and offrings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son, give no care to the spirit of Fornication, for he will follow thee and defile the holy things by thy seed: Therefore

A distributing excludeth the sole receiving of the sacrament.

Exod. 29. Levi. 1. 2. 3

An exhortation for Ministers. A Minister may be married. Levit. 21.

He must come with a pure mind execute his office. Levit. 1. 2, 3, 4.

fore take thee a Wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kinred of the Allophytes or of the Gentiles. And before thou enter into the Holies wash, & likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father *Abraham* taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things, and the first fruits of thy Vine, and sprinkle thy sacrifice with salt. Now therefore my Sons keep ye all the things that I command you for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shal work wickedness against the Savior of the world, and ye shal seduce *Israel*, stirring up much evil against him from the Lord, and dealing wickedly with him, so that *Ierusalem* shal not continue, by reason of your naughtyness. The Vail of the Temple shal be rent in sunder to discover your foulness, and ye shal be scattered as prisoners amongst the Heathen, & be scorned, cursed, and trodden underfoot. Nevertheless the house which the Lord shal choose, shall be called *Jerusalem*, a

A comfort for godly parents.

Prospheſie of the destruction of Israel.

The Realm plagued, whose ministery is wicked.

th

the book of *Enoch* the righteous contain eth. Therefore when I was twenty and eight years old, I took a Wife, whose name was *Melcha*, and she conceived & bare me a son, and called his name *Gershon*, because we were but strangers in our land: For *Gershon* signifieth banishment. Now I knew of him that he should not be of the chief degree. The second was *Caath* who was born in the five & thirty year. I saw a vision eastward, how al the congregatiō stoodup aloft, & therfore I called his name *Caath*, which signifieth the beginning of greatness and learning. The third was *Merari* who was born in the five and fifty year of my life, and because his mother was hardly delivered of him, she called him *Merari*, which is as much to say, as my bitterness. And in the threescore and fourth year of my life, was my daughter *Jochebed* born in *Egypt*: and so was I honourable among my brethren. Also my son *Gershon* took him a Wife, which bare him *Libni* & *Schimi*. The sons of *Caath* were *Amram*, *Yshoar*, *Hebron* and *Uziel*: & the sons of *Merari* were *Mahali* & *Mushi*. In the foorscore and fourteen year of my life, *Amram* took unto wife my daughter *Jochebed*, because that he and she were born in one day. I was eight years old when I entred into the land of *Canaan*, & eighteen years old when

Exod. 6.

the Lords appointment againſt the day
of Gods rightfull judgement. In it are
all the ſpirits of vengeance for the pu-
niſhing of the wicked; in the third are
the powers of hoſts ordained againſt
the day of judgment, to take vengeance
4. upon the ſpirits of errour and *Belial*: in
the fourth above theſe, are the ſaints:
for in the higher places dwelleth great
glory in the holy of all holies above all
5. holineſs: in the next unto this are the
Angels that do ſerve in Gods preſence,
and ſeek his favour in all the ignorances
of the righteous. They offer to the Lord
the ſweet ſavour of a reaſonable ſervice,
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Christ his passion prophesied.

Christ.

thee, for God hath sent me. And at that time I slew the sons of *Hemor*, as it is written in the tables of heaven. And I said unto him, Lord, I pray thee tell me thy name, that I may call upon thee in the time of trouble. And he answered, I am an Angel which excuseth *Israel*, that he might not be stricken for ever, because all wicked spirits ly in wait for him. Afterward being waked as it were out of sleep, I blessed the most highest, and the Angel that excuseth the off-spring of *Israel*, & all righteous men. And when I came to my father, I found an aspe of brass: whereupon the hill took the name of *Aspis*, which is hard by *Gebat* on the right side of *Abila*. And I laid up these sayings in my heart, and I counselled my father and my brother *Ruben* to perswade the sons of *Hemor* to be circumcised, because I was zealously grieved for the abominatiō which they had wrought in *Israel*. For first of all I killed *Sichem*, and then *Simeon* killed *Hemor*. and after this came our brethren, who smote the city with the edge of the sword: When my father heard of it he was angry, because they had received circumcision and were killed afterward, and therefore he dealt otherwise with us in blessing. For we sinne in doing it against his will, and he fell sick the same day.

Christ our redeemer.

The zeal of a Minister.

Gen. 34.

Gen. 39.

The manner not the doing rebuked

But

But I knew then the Lord intended evil to the *Sichemites* because they had heretofore purposed to have done the like unto *Sara*, as they did unto our sister *Dina*: but God letted them. And they persecuted our father *Abraham* (as then a stranger) and carried away his cattel, and furthermore did beat *Jeblao* very sore, who was born in his house. After the same manner dealt they with all other strangers; taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father: Sir, be not offended, for God will bring the *Canaanites* to nothing before thee, and give their land unto thee, and unto thy holy one after thee. For from henceforth *Sichem* shal be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in *Israel*, in taking away our sister for to defile her. Then came we into *Bethel* & there when I had sacrificed three score and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white raiment, saying unto me, up, put on the stole of priesthood, the crown of righteousnes, the reasonal of understanding, the robe of truth, the brestplate of faith, the Mitre of holi-

The sin of the Sichemites.
Raped Dina
Persecuted strangers.
Gen. 12.
Ravished their wives

Gen. 35.
The ministery described.
Exod 28.
Levit. 8.

lineſs and the Ephod of prophecy. And ſo every of them bringing ſomething with him, did put them upon me, ſaying, Be thou henceforth the Lords Prieſt, thou and thy ſeed for evermore. The firſt of the anointed me with holy Oyle, and gave me the Scepter of judgement. The ſecond waſhed me with clean water, and fed me with Bread and Wine, that is to wit, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a ſilken garment like to an Ephod. The fourth girded me with a girdle like to purple. The fifth gave unto me an Olive bough, very full of fatneſs. The ſixt did ſet the Mitre of Prieſthood upon my head. The ſeventh filled my hand with incenſe, to the intent I ſhould execute the office of a Prieſt unto the Lord. And he ſaid unto me, *Levi*, unto three principall things is thy ſeed appointed of God: namely to be a ſign of the glorious Lord that is to come, and he that believeth ſhal be firſt. The great lot ſhal not fal upon him the ſecond ſhal be in prieſthood, and the third ſhall have a new name, becauſe a King ſhall riſe in *Juda*, and renew my prieſthood according unto the figure of the *Gentiles*, among all nations. But the comming of him is unutterable, as who ſhal be the Prophet of the higheſt, born of

The three bleſſings of the family of Levi. Chriſt profiſed,

of our Father *Abraham*. All the pleasant things of *Israel* shal be given unto thee and to thy seed, and you shal eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges, & Scribes: for in their mouth shal the holy things be kept. Whē I awoke, I perceived that this vision was like the other, and I laid it up in mine heart and shewed it not to any man living upon the earth. The first two daies I & *Juda* went to our grandfather *Isaac*, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto *Bethel*. But when we came to *Bethel*, my father *Jacob* saw in a vision concerning me, that I should be their priest before the Lord. And he arose in the morning, & tithed all things to the Lord by me. Then came we to *Hebron* to dwell there, & by and by *Isaac* called me to expound the law of the Lord according as Gods Angel had shewed it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free will-offrings and offrings for health. Every day he taught me understanding, and called upon me continually before the Lord saying, My son, give no care to the spirit of Fornication, for he will follow thee and defile the holy things by thy seed: Therefore

A distributing excludeth the sole receiving of the sacrament.

Exod. 29. Levi. 1. 2. 3

An exhortation for Ministers. A Minister may be married. Levit. 21.

He must come with a pure mind execute his office. Levit. 1. 2, 3, 4.

fore take thee a Wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kinred of the Allophytes or of the Gentiles. And before thou enter into the Holies wash, & likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father *Abraham* taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things, and the first fruits of thy Vine, and sprinkle thy sacrifice with salt. Now therefore my Sons keep ye all the things that I command you: for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shal work wickedness against the Savior of the world, and ye shal seduce *Israel*, stirring up much evil against him from the Lord, and dealing wickedly with him, so that *Ierusalem* shal not continue, by reason of your naughtyness. The Vail of the Temple shal be rent in sunder to discover your foulness, and ye shal be scattered as prisoners amongst the Heathen, & be scorned, cursed, and trodden underfoot. Nevertheless the house which the Lord shal choose, shall be called *Jerusalem*, a

A comfort for godly parents.

Prospheſie of the destruction of Israel.

The Realm plagued, whose ministery is wicked.

the

the book of *Enoch* the righteous contain eth. Therefore when I was twenty and eight years old, I took a Wife, whose name was *Melcha*, and she conceived & bare me a son, and called his name *Gers shon*, because we were but strangers in our land: For *Gershon* signifieth banishment. Now I knew of him that he should not be of the chief degree. The second was *Caath* who was born in the five & thirty year. I saw a vision eastward, how all the congregatiō stood up aloft, & therfore I called his name *Caath*, which signifieth the beginning of greatness and learning. The third was *Merari* who was born in the five and fifty year of my life, and because his mother was hardly delivered of him, she called him *Merari*, which is as much to say, as my bitterness. And in the threescore and fourth year of my life, was my daughter *Jochebed* born in *Egypt*: and so was I honourable among my brethren. Also my son *Gershon* took him a Wife, which bare him *Libni* & *Schimi*. The sons of *Caath* were *Amram*, *Yshoar*, *Hebron* and *Uziel*: & the sons of *Merari* were *Mahali* & *Mushi*. In the fourscore and fourteen year of my life, *Amram* took unto wife my daughter *Jochebed*, because that he and she were born in one day. I was eight years old when I entred into the land of *Canaan*, & eighteen years old when Exod. 6.

Levi made Priest at 18 years. I entred into the office of Priesthood. At eight & twenty years I took a wife, *Married at 28.* and at fourty years old I entred into *Egypt*, and behold ye be now my childrēs children in the third generation. *Joseph* died in the hundreth and tenth year, and now my children, I warn you fear the *A note for Parents.* Lord your God with all your heart, and walk plainly in all things, according to his Law, Moreover, bring up your children in learning, that they may have understanding by reading the Law of God, without ceasing all their life long. For *Blessings of the learned Minister.* whosoever knoweth Gods Law, shal be honoured; and go whereſoever he will, he shal be no stranger: also he shal have more friends nor his forefathers had, & many shal be glad to serve him, and to hear the Law at his mouth. My Sons, deal rightfully upon earth, that you may find heaven, and sow good things *Wisdome a precious Jewel.* in your minds, that you may find them in your life. For if you sow evil things, ye shal find and reap all manner of combrance and trouble. Get ye wisedom in the fear of God; for if captivity come, and Cities and Countries be destroyed, gold & silver and all possessions perish, but none can take away the wise mans wisedom, save only the blindness of ungodliness and sin. For his wisdome shal become a shield to him among his enemies, and make a strange country to be

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as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shal sit with Kings as did our Brother *Joseph*. And truly my children, I know by the writings of *Enoch*, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you your brethren shall be consounded, and made a scorning stock to all Nations. Howbeit our father *Israel* is clear from the wickedness of the high Priests which shall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the lights of the heathen as the Sun and the Moon. What shal all the heathen do, if you be overdarkned with wickedness, & bring cursedness upon your country folk, for whose sakes the light of the world is put into you, to inlighten men withall? this light of the world shall you most wilfully steal, and teach commandements contrary to the righteousness of God. Ye shal purloin the Lords offering, and filch away pieces of it before you do your sacrifices unto the Lord, ye shall steal away the choicest things, and eat them disdainfully with harlots teaching commandements of covetousness. Ye shal defile maried women, and inforce maidens in *Jerusalem*, you shall match your selves with whores & harlots, you take

Sin blindeth wisdom
Commodities of wisedome.
Christ his death and spitefullness of the Jews prophesied, Mat. 27.
Ministers what they are
The wicked Priesthood and their misery described. 1 Sam. 2.

take the daughters of the heathen unto wife, purifying them with unrighteous purifying, & your mingling shal be like *Sodom* and *Gomorah*, and ye shall be swoln with wickedness in the priesthood insomuch that you shal most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed and swoln up with pride against the commandements of God, For this cause shal the Temple which the Lord shal have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed and abhord among them, and receive endless shame and confusion, through Gods rightful judgment: and all that see you shal shun you And were it not our Fathers *Abraham Isaac*, and *Jacob*, there should not one of my seed be left upon earth Furthermore I know by the Book of *Enoch*, that ye shal go astray by the space of three score and ten weeks, and defile the Priesthood, stain the sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him heretick that goeth about to renew the Law by the power of the highest: and in the end you shall kill him out of hand, as you

A prophesy of their destruction.

A prophesy of Christs persecution.

Mark the right portraiture of the Shaveling generation.

Christ and his members.

you think; not knowing that he shal rise again, and so shal ye receive his innocent blood wilfully upon your own heads For his sake shal your holy places be left desolate, which you shal have defiled, even by utter forswearing, and your dwelling shal not be clean, but you shal be accursed among the Heathen, & despair shal vex you till he visit you again, & mercifully receive you through faith and water. And forsomuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood For in every Jubile shall be Priesthood, In the first Jubile the first anointed into the Priesthood shal be great, and talk to God, as to his Father, and his priesthood shal be ful of the fear of the Lord; and in the day of his gladness he shal rise up unto the salvation of the world. In the second Jubile, the anointed shal be conceived in the heavines of the beloved sort, & his priesthood shal be more honorable, he shal be glorified amongst all men. The third priest shall be taken up in sorrow, and the fourth shal be in grief, because the multitude of iniquities shal be laid upon him, and throughout all *Israel* every man shal hate his neighbour The fift shal be held fast in darkness, & likewise the sixth & the seventh. And in the seventh shal be such abomination both before God and man, as I am not able

Ergo *faith and the holy ghost justifieth and not meritis.*

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to express, Howbeit that the doer therof shal not be known. For this cause shal they be in Captivity & corruption, and their land and substance shal be destroyed, but in the fift week they shall return into their desolate country, & renew the Lords house. In the seventh week, shal come idolatrous priests, covetous warriours, unrighteous scribes, and filthy abusers of men, children and beasts. After that the Lord hath sent vengeance upon them in the priesthood then will God raise up a new Prieft, unto whom all the Lords words shal be opened: and he shal execute true judgment upon earth many dayes, and his star shal arise in heaven. As a King shal he shed forth the light of knowledge in the open sunshine of the day, & he shal be magnyfied over all the world, and be received and shine as the Sun upon the earth, and drive away all darkness, and there shal be peace upon all the earth. In his daies the heavens shal rejoice, the earth shal be glad, the clouds shal be merry, the knowledge of the Lord shal be powred out upon the earth as the waters of the seas, and the Angels of glory that are in the Lords presence shal rejoice in him. The heavens shal be opened, and out of the Temple of glory shal sanctification come upon him with the Fathers voice, as from Abraham the

Christ and his true ministry described.

Christ lighteth the world.

Baptisme of Christ prophesied.

Father of *Isaac*, and the glory of the highest shal be spread out upon him, & the spirit of understanding and sanctification shal rest upon him, whereof he shal give abundantly and mightily to his children in truth for evermore, & there shal none succeed him from generation to generation, world without end. In his Priesthood all sin shal come to an end, & the unrighteous shal cease from their naughtiness: but the righteous shal rest in him, and he shal open the gates of Paradise, and stay the threatning sword against *Adam*, & feed the lambs with the fruit of life and the spirit of holyness shal be in them. He shal bind up *Belial*, and give his own children power to tread down hurtful spirits, and the Lord shal rejoice in his children, & accept them as his beloved for evermore, Then shal *Abraham*, *Isaac* and *Jacob*, be glad, and then shal I and all saints rejoice. Now my children ye have heard all, Therefore choose unto you either light or darkness, either the Law of the Lord, or the works of *Belial*; & we answered our Father, saying: We will walk before the Lord according to his law. And our father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, we

No priesthood shal succeed Christ.

Priesthood of Christ how beneficiall.

Christ our propitiator.

Christ giveth power to his to tread down spirits.

we will be witnesses. *Levi* rested with his charge given unto his children.

And stretched out his feet, and was put to his Fathers when he had lived an hundred and seven and thirty years, & they laid him in a coffin, and buried him afterward in *Hebron*, besides *Abrahan*, *Isaac*, and *Jacob*.

The Testament of *Juda* made to his Children at his death concerning valientnes, covetousnes, and fornication.

Lo here the blessed Princely state
Of Juda suffering not his mate.
The scepter, Lion, Purse and Crown,
betoken glory and renown.

THe Copy of all the sayings of *Juda*, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

Juda his exortation. The duty of children.

I was my Fathers fourth son, and my mother called me *Juda*, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot & painfull in my youth, and obeyed my father in all things, and blessed my mother and my mother sisters. And when I came

Valiantnes of Juda,

unto mans estate, my father *Jacob* prayed over me, saying: Thou shalt be

King

King and prosperous in all things. Behold God gave me grace in all my works both abroad and at home. Upon a time I saw a Hind, and ran after her, and caught her, and made good meat of her for my father. Also I outran the Roes, & overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the pawe overthrew him and rent asunder all wild beasts that turned upon me, as if I had been a dog. I encountred with a wild Boar, and overrunning him tare him in pieces. In *Hebron* a bastard Lyon leapt upon a Dog, and I catching him by the tail, flung him away by and by, and he brast asunder. In the borders of *Gare* a wild Bull was feeding in the fields, and I took him by the horns, and swinged him about, & finally killed him. There came two Kings of the *Canaanites* armed upon our flock, and much people with them, and I alone running unto the flock stept to King *Sur*, and striking up his legs, overthrew him, and so slew him. Also I killed another King named *Thaphes* sitting on his horse, and so scattered all their people. I overtook King *Achor*, a Giant on horse-back, shooting forward & backward: and throwing a stone of threescore pound weight upo his horse.

the gift of God. 1

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The manhood of Juda.

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I overthrew him and killed him, and fighting two hours with *Achor*, at length I clave his shield and maimed his feet, and finally slew him. As I was pulling off his brestplate, behold eight of his friends assailed me, whereupon I filled my hands with stones, and flinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father *Jacob* slew the Giant *Beelisa* King of all the Kings who was mighty and hudge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my father was carefull of me when I was in battel with my brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handsel was a greater battel to us then that which we had at *Sichem*: in so much that in fighting valiantly with my brethren, I chased a thousand men and slew of them two hundreth persons and four of their Kings, and following after them skaled the walls of their city and there slew two Kings more, and we delivered *Hebron* and led them all the way as prisoners. Then the next day we went to a strong walled, and unapproachable city called *Areca*, which threatned to kill us, Therefore I an-

The valiantness of Jacob.

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Gad went to the east side of the city, & *Ruben* and *Levi* unto the West and South side. They that stood upon the Wals supposing there had been no mo but *Gad* and I, did fire upon us while in the meantime my brother that lay in stale, brake out upon the other two sides, and skaling the walls with Ladders, entered the city ere our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, & burnt it up with such as were fled into it. As we returned the men of *Thaffie* lay in wait for our prey, and took it with our children. But we followed them to *Thaffie* and slew them and buried their City, spoiling all that was in it. And while I was at the waters of *Gureba*, we fell upon the men of *Jobel*, that came against us in battell, and slew and spoiled both them and also their complices, that came to their aid from *Selon*, so as we gave them no respite to return again upon us. The fift day after, there came men from *Machir* to fetch away our prisoners whom we met in Battel notwithstanding that they were a mighty hoast, and slew them before they could get up to the place that they came from And when we came to their city, their women tumbled down stones upon us from the top of the hill whereon their City stood: but I and *Simeon* casting to

the back-side of the Town, got unto the higher places and destroyed the whole City. The next day it was told us that the Cities of two Kings came against us with a huge hoast. I therefore and *Dan* faining our selves to be Amor-
13 rheans and fellows with them, went into their City, and taking the entrance in the dead time of the night, did set the gates wide open to our brethren that came after us; by means whereof we destroyed them and all that they had, and when we had sacked the City, we did cast down the three wals thereof.
14 Then went we to *Thamua*, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: but they threw down stones out of slings upon me, and shot arrows at me and had killed me. But that my brother *Dan* rescued me: therefore we came running upon them in a rage, and put them all to flight; and they passing by another way went and sued humbly unto my father, who made a covenant with them, so as we did them not any more harm, but received them into league with us and delivered them all their prisoners. Then builded I *Thamna*, and my father builded *Rambah*. Twenty years old was I when this was was made, and the *Chananites* were

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fraid of me and my brethren. I had much cattel, and my chief herdsman was *Iran* of *Odellam*, in whose company I saw *Bersa* King of *Odellam* who made us a feast, and with much intreatance gave me his daughter *Bethsue* to wife, which brought me forth *Er*, *Anan* and *Sylon*, of which three God slew two childless. For *Sylon* lived, of whom some of you be the children, My father and we made eighteen years peace with his brother *Esau* and his childrē. When the eighteen years were past after our coming out of *Mesopotamia*, in the fourty year of my life *Esau* our Fathers brother came upon us with a great strong Hoast, and was slain by the Bow of *Jacob*, and conveyed away dead unto mount *Seir*. We also followed upon the children of *Esau* but his city was very strong with high wals, and gates of Iron and Brasse, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty dayes together, I put my Helmet upon my head, and in the sight of them all set up a Ladder, and skaling the walls slew four of their Noble men with a stone of the weight of three talents. The next day *Ruben* and *Gad* went and slew three score others. Then they offered peace, and we by our fathers advice, received

them into tribute. And they gave us two hnndred quarters of corn, five hundreth bates of oyl, and a thouſand and five hundred meaſures of wine, untill we went down into *Egypt*. After this my Son *Er*, maried *Thamar* of *Meſopotamia*, the daughter of *Aram*. Now *Er* was a very wicked Impe, and doubted much of *Thamar*, becauſe ſhe was not of the land of *Chanaan*. Therefore the Angel of the Lord ſlew him the third night after his marriage, when he had not yet accompanied with her, by reaſon of his mothers ſubtiltie, and ſo died in his naughtineſs, for ſhe was loth that he ſhould have had any children by her.

Er & Anna ſlain for not uſing the benefite of lawfull marriage.

When *Anan* was marriageable I gave *Thamar* unto him, and he likewiſe of a ſpite accompanied not with her, notwithſtanding that he lived a full year with her, and when I threatned him, then he companied with her, but yet by his Mothers commandement he let his ſeed fall upon the ground, and ſo alſo he died in his wickedneſs. I minded to have given her unto *Sylon* alſo, but my wife *Bethſue* would not ſuffer me. For ſhe ſpited *Thamar* becauſe ſhe was not of the daughters of *Chanaan* as her ſelf was. Now I knew the of-ſpring of *Canaan* was miſchievous, but yet did youthful fancy blind my heart. And as I beheld her powring out wine, I was

deceived with drunkenneſs, and fell in love with her. Gen. 38.

Upon a time while I was away, ſhe married *Silon* to a woman of *Canaan*: which her deed when I underſtood, I curſed her in the bitterneſs of my ſoul, and ſo ſhe died in the wickedneſs of her ſons. Two years after theſe things, as I went to ſhear my ſheep, *Thamar* decking her ſelf like a bride, ſat her down at the gate of the City; for it was the cuſtom of the *Amorites*, that their brides do ſet themſelves forth at the gates of their Cities, by the ſpace of ſeven dayes together, to be abuſed by fornication. I therefore being drunken with the waters of *Horek*, knew her not, by reaſon of wine, inſomuch that her beauty together with the attire in decking of her ſelf deceived me, and thereupon turning aſide unto her I ſaid, ſhal I come in unto thee? and ſhe anſwered, what wilt thou give me? and I gave her my ſtaff and my girdle, and the Crown of my Kingdom. Upon my companying with her, ſhe conceived; afterward I not knowing my ſelf to have been the doer thereof, would have put her to death for it: But ſhe having kept my pledges in ſtore, ſhamed me with them: and when I had heard my own words of her in ſecret, which I had ſpoken to her when I lay with her in my drunkenneſs,

Fornicatiõ: the fruit of drunkenneſs.
An intollerable cuſtome of the Amorites.
Apparel, Beauty and wine provoke whoredome.
Fornicatiõ is chargeable.
Happy are they that can ceaſe from doing ill.

neſs, I could not put her to death because it was of the Lords doing, but I touched her not any more to my dying day. For when I had done this abomination in *Iſrael*, leſt he might work wyles with me, I ſaid I would fetch my pledges again of her, but when I inquired for her, the Townſmen ſaid there was no bride in the City, becauſe ſhe came from another place, and had ſit there but a little while, and ſhe deemed that no man knew of my going in unto her. Afterward we came into *Egypt* to *Joſeph* becauſe of the dearth Six and forty years old was I when we came hither, and three ſcore and thirteen years have I lived here. And now my ſons hear me youyour father in all things that I charge you withall, and keep you all my ſayings, in doing all manner of righteouſneſs before the Lord, and in obeying the commandements of the Lord God and walk not after your own luſts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the ſtrength of your youth, becauſe it is ſinfull in the ſight of the Lord: For in as much as I gloried in my battels, and upbraided my brother *Ruben* with *Bilha* my fathers wife, becauſe no face of any beautifull woman had yet deceived me, therefore the ſpirit of fondneſs and fornication fell upon

It is ſinfull to any man to glory in felicity.

See what it is to upbraid men their vice.

upon me, so that I was overtaken both in *Bethuse* the *Chananite*, and in *Thamar* the wife of my own sons. And I said unto my father in law, I have made my father privy to the matter, & therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) and decking her with gold and pearl, willed her to powre out wine to us at the supper: The beauty of the woman, and the wine together dazled mine eyes, and voluptuously did so darken mine understanding, that I fel in love with her, and brake the commandement of God, and of my fathers, and took her to wife. According to the intent of my heart, the Lord payed me home for it; for I had no joy of the children that I had by her. Now therefore, my children, be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant to the spirit of lechery, to further the feeding of the mind with voluptuousnes and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnall copulation: And if desired occasion serve, sin

Children that marry without consent of parents plagued.
Discommodities of wine.
1 *Blindeth understanding.*
2 *Servant of lechery,*
Fruit of drunkennes
A drunken man is shameless.

ſin is wrought without ſhame. Such a thing is wine, my ſons, for a drunken man is aſhamed of nothing. Behold, it made both me and *Thamar* do amiſs, ſo as I bluſhed not at the multitude in the city, but went aſide unto her in the ſight of all man, and committed a great ſin in diſcovering the unclean privities of my own ſons. Through drinking of wine I was not aſhamed to break Gods commandement, in taking a woman of *Chanaan* to wife. Wherefore, my ſons, he that drinketh wine had need of diſcretion, and the diſcretion that every man ought to uſe in drinking of wine is, that he be aſhamed to overdrink himſelf: For if he paſs that bond, he forgetteth his underſtanding, and cleaveth to the ſpirit of error, which cauſeth the drunken man to talk filthily, and to do wickedly, and not to be aſhamed, but to boaſt of his lewdneſs, thinking it to be good. He that committeth whoredome is bereft of his liberty and becommeth a bond ſlave of lechery, and cannot get out of it again, after the ſame manner that I was made naked: For I gave over my ſtaff, that is to ſay, the ſtay of my tribe; and my girdle, that is my power; and my crown, that is the glory of my kingdom. Howbeit repenting theſe things, I forbare all wine and fleſh unto mine old age, and was utterly una-

Example.

Who ought to drink wine.

Properties of a drunken man is filthy talk and wicked deeds.

Diſcommodities of whoredome.

ac-

acquainted with all mirth. And the Angel of God shewed me that woman should from time to time overmaster all men, as well Kings as captives, and bereave great men of their glory; for the poverty of a poor man is a greater fence to him then is the strength of a mighty man: Therefore, my children, keep measure in drinking, for there are in it four noisome spirits, that is to wit, of concupisence, of heart burning, of lechery, and of filthy gain. If ye drink wine mirrily in the fear of the Lord with shamefastnes, ye shal live: But if ye drink without regard of shame and fear of God, then turneth it to drunkennes, and dishonestly stealeth in. And if ye drink none at all, then shal ye not sin, neither in slanderous words, nor in quarreling, nor in railing, nor in breaches of Gods commandements, neither shal ye perish before your time: For wine discloseth the secrets of God and man unto strangers, like as I bewrayed the secrets of God, and of my father *Jacob* to *Bathsue* the *Chanaanite*, which God hath forbidden to be disclosed. Also wine is a cause of warre and sedition Moreover I charge you my sons that you love not money, nor look upon the beauty of women, for money and womanly beauty made me to overshoot my self in *Bathsue* the *Chanaanite*. And I am sure

Four noisome spirits follow drunkennes.
1. *Concupiscense.*
2. *Heart burning.*
3. *Lechery.*
4. *Covetousnes.*

Abstinence from wine, what commodity it hath.
1. *It slandereth not.*
2. *It quarrelleth not nor raileth.*
3. *It breaketh not the commandements.*
4. *It perisheth not before the time.*

Obedience to parents how profitable.

sure that these two things shal corrupt mine off-spring, and mar the wise men of my linage, and hurt the kingdome of *Juda*, which God hath given me for obeying my father, for I never repined at my father *Jacobs* commandements, but did whatsoever he willed me And *Abraham* the father of my fathers blessed me to fight for *Israel*, and so did *Isaac* bless me likewise: and I knew that the kingdom shal stand by me, but I have read in the books of *Enoch* the righteous that ye shal work wickedness in the latter dayes. Therefore, my children, keep your selves from leachery and covetousness, and give ear unto your father *Juda*: for those things withdraw men from Gods law, and blind the understanding of their minds, and teach them *a* pride, neither suffer they any men to shew mercy *b* to his neighbor: they bereave his soul *c* of all good things, and hold it down in pains and sorrows: also they disappoint him of his rest and sleep, *d* and consume his flesh. Finally, *e* they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of godliness: for these two passions are contrary to the commandements of God. He that serveth them cannot obey God, because they dazel mens minds, and walk abroad as well anights

The discommodities of covetousness.

a Full of pride.
b Mercies
c Disquiets the soul.
d Consumes the body.
e Contemns Gods holy word.

The covetous and lecherous cannot fear God.

anights as of dayes. My children, covetousneſs leadeth men to idolatry: for through doting upon mony, he calleth them gods which are not, and compelleth the infected party to grow moſt vilely out of kind. For monies ſake I loſt my children, and had not the penance of the fleſh, & the humbling of my ſoul, and had not the prayers of my father *Jacob* been, I had died as now without children: But the God of my fathers being mercifull, and full of pity and compaſſion knew that I ſinned through ignorance, for the prince of error had blinded me, and I overſhot my ſelf as a fleſhly man, and being corrupted with ſin, knew not mine own infirmity, but thought my ſelf to be invincible. Know ye therefore, my ſons, that two ſpirits do wait upon a man; that is to wit, the ſpirit of truth, and the ſpirit of error, and in the midſt between them is ſet the ſpirit of underſtanding of the mind, whoſe proſperity is to incline which way it liſteth: the things that belong both to truth and untruth, are written in the breaſt of man, and God knoweth every white of it, and none of all mens works can be hidden at any time from him, becauſe all the privities and ſecrets of mens hearts are written before the Lord, and the ſpirit of truth beareth witneſs of all things that accuſeth all,

Idolatry the fruit of coveteouſnes.

Two ſpirits wait upon a man.

and

and he that sinneth hath a burning in his heart, and cannot lift up his face to his Judge. And now, my children love ye *Levi*, that ye may abide: and exalt not your selves above him lest ye perish. The Lord hath given unto me the Kingdom, and unto him the Priesthood, and hath put the Kingdom *a* under the Priesthood. Unto *Levi* is given the Priesthood, and unto *Juda* the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the earth and unto *b* him the things that are in heaven. As far as the heaven surmounteth the earth, so far doth *c* the Priesthood surmount the Kingdom that is upon the earth: for the Lord hath chosen him above me, to approach unto him, and to eat of his table, and to take the firstlings of the children of *Israel* and thou shalt be as a sea to him. For like as in the sea both the righteous and unrighteous are in danger, and the one sort are caught prisoners, and the other sort are inriched; even so shal all kinds of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shal reign great whales, which shal swallow up men as fishes, and bring free mens sons and daughters into bondage. They shal take away mens houses, lands, cattel and mone

a *In respect that heavenly things are better then earthly, not in external rule & government.*

b *Ergo, jure divino, the Pope can challenge no earthly power.*

c *Not in power and rule, but in the excellency of the office apperteining to God.*

Tyrants & wicked men described and prophesied.

money, by force; & wrongfully they shal feed ravens & other greedy fowls with many folks flesh, and they shal prosper and florish in naughtiness, and be exalted through covetousness; and there shal be false Prophets like storms, which shal persecute all righteous men. But the Lord shal set them together by the ears amongst themselves, and there shal be continual wars in *Israel*, and my Kingdom shal be knit up in strangers, till the Savior of *Israel* come, even till the coming of the God of righteousness, that *Jacob* and all Nations may rest in peace, and he shal maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the Kingdom of me and my seed, shal never fail world without end. But I am very sory, my children, for the filthiness and trechery and idolatry which ye shal work against the Kingdom, by following witches and conjurers, by vowing your daughters to deceitful devils, by making them inchanters, charmers and strumpets; and by intermedling your selves with the abominations of the Heathen, for the which things the Lord shal bring upon you *a* famine and *b* pestilence, death and *c* sword, wrathful *d* besiedgement and *e* devouring dogs, reproach *f* of friends and foes, loss and *g* pain of eyes slaughter *h* of your children, ravishing

Mutual discord, is a plague for tyrants.
Christ promised.

Note this ye that seek after witches for lost goods.
The misery of Jerusalē.
a *Famine.*
b *Pestilēce.*
c *Death and sword.*
d *Besiedgement.*
e *Devouring dogs.*
f *Daily reproach.*
g *Loss and pain of eyes.*
h *Slaughter of children.*

of

i *Ravishing of wives.* k *Burning of the Temple.* l *Desolation of the Countrey.* m *Captivity. A remedy for these. First, repentance, obedience.*

i wives, spoil of your goods, the burning k of your Temple, the desolation l of your countrey, and the m captivity of your selves amongst all Nations, which shal geld some of you, to make Eunuchs for their wives: but if ye return to the Lord with hearty repentance and humility, and walk in all the commandements of God, he will visite you with mercy, and lovingly deliver you from the bondage of your enemies. After this shal rise amongst you a star out of *Jacob*, and a man shal spring out of my seed, which shal walk as the day sun of righteousnes amongst the children of men, in peace and meekness and righteousnes, and no sin shal be found in him. The heavens shal open upon him, to powr out the spirit of blessednes upon him from the Father, and he shal shed out the Spirit of grace upon you, and you shal be his children in truth walking in his first and last Commandements. This is the off-spring of the most high God, and the well-spring of life to all flesh. Then shal the scepter of my Kingdom shine bright, and out of your root shal spring the vessel of plaiting, in whom shal grow up the rod of righteousnes unto the Gentils, to judge and save all such as call upon him. After this shal *Abraham*, *Isaac* and *Jacob*, rise up again to life, and I and the Prince

The most heavenly benefit of Christ his second coming.

my brethren, shal be your scepter in *Israel*. *Levi* first, I next, *Joseph* the third, *Benjamin* the fourth, *Simeon* the fifth, *Issachar* the sixth and so all the rest. And the Lord hath blessed us. *Levi* shal be the messenger of my presence, *Simeon* the power of my glory, *Ruben* heaven, *Issachar* the earth, *Zabulon* the sea, *Joseph* the mountains, *Benjamin* the tabernacle, *Dan* the lights, *Neptalim* the dainties, *Gad* the day-sun, and *Aser* an olive tree. And there shal be one people of the Lord, and one tongue; and there shal be no more the false spirit of *Belial*, because he shal be cast into endless fire. They that are buried in sorrow, shal rise in joy: and they that were poor for the Lords sake, shal be made rich. They that suffered penury, shal have plenty: and they that were weak, shal be made strong: they that died for the Lords sake, shal wake up unto life, and run in *Jacob*; yea, they shal run skipping and leaping, and they shal fly as eagles for joy. But the ungodly shal be sorrowful, and the sinners shal mourn, and all people shal glorifie the Lord for ever. Therefore, my children, keep all the law of the Lord, for there is hope for all such as walk aright. An hundred and nineteen years old do I die in your sight. Let none of you bury me in costly cloathes, nor rip my belly, for so will

A sweet comfort for the godly Christian. Matth. 5. Note.

The blessed estate of the elect after death.

Rulers do, but cary me back into *Hebron* with you. With these words *Juda* died: and his Children doing in all things as he commanded them, buried him with his Fathers in *Hebron*.

The Testament of *Issachar*, made to his children at his death, concerning a single heart.

Learn here a single life,
Not void of pain, but strife:
The Sythe, the Spade, the Asse,
Set forth what man he was.

THE Copy of *Issachars* words, he calling his children about him, said unto them, Ye children of *Issachar*, hear your Father, and hearken to the words of the beloved of the Lord. I am *Jacobs* fifth Son in the reward of Mandrake. For *Ruben* brought Mandrakes out of the field, and *Rachel* meeting him, took them of him; thereat *Ruben* wept, and at his noise my Mother *Lea* came out. Now the Mandrakes were sweet-scented Apples, which the land of *Aram* bringeth forth in high countries, by the water vallies. And *Rachel* said, I will not give thee these apples, because they shal help me to children. Now there were two of these apples, and *Lea* said

His exhortation.
Gen. 30.

dot-

doth it not ſuffice thee, that thou haſt gotten away the husband of my virginity, but that thou wilt have this alſo? She anſwered, let *Jacob* lie with thee to night for thy ſons Mandrakes. *Lea* ſaid unto her, Do not boaſt nor brag: for *Jacob* is mine, and I am the wife of his youth. And *Rachel* anſwered how ſo? was he not firſt handfaſted unto me, & ſerved he not our Father fourteen years for me? What ſhal I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwiſe, thou ſhouldeſt not have ſeen *Jacob* in the face at this day. For thou art not his wife, but wert guilefully put to him in my ſtead; my Father deceived me, and conveying me away that night, ſuffered me not to ſee him. For had I been there, this had not come to paſſe. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night; and *Jacob* knew *Lea*, who conceiving, bare me, and called my name *Iſſachar*, becauſe of the hire. Then an Angel of the Lord appeared unto *Jacob*, and ſaid that *Rachel* ſhould bear but two Sons, becauſe ſhe had forſaken the company of her husband, and choſen continency: and if my mother *Lea* had not given the two Apples for his company, ſhe ſhould have born eight children

dren, whereas by reason of that she bore but six, *Rachel* two, and because God visited her in the Mandrakes; for he knew that she greatly desir'd to company with *Jacob* for Issues sake, and not for lust of pleasure: for she layed up the Mandrake, and delivered it unto *Jacob* the next day, and therefore God heard *Rachel* in the Mandrakes, because that although she had a mind unto them, yet she ate them not, but offered them to the priest of the most High, which was in those dayes, and laid them up in the Lords house. Therefore my Children when I came into mans state, I walked with an upright heart, and became Bayliff of husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my father blessed me, when he saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtfull nor spightful to my neighbour, I railed not upon any man, neither dispraised I the life of any that walked in singleness of minde. By reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a Woman through wantonnesse, but my labour made me to sleep soundly, & my father did alwayes rejoice of my simplicity. For whatsoever pains I took first of all

The godly life of Issachar, and his true dealing, an example for godly children. A pattern of a vertuous life

I offered all the first fruits, and the first ingendred cattel, unto the Lord by the Priest, and then gave my father the rest, and the Lord doubled his benefits in my hands; yea, and *Jacob* himself perceived well that God wrought with my plain-dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now, my children, hearken, and walk in singleness of mind; for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor behighteth himself long time; but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath overmastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the Commandements of God. Therefore, my children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbors doings

With a plain dealing man, the Lord is pleased.

A single-hearted man described, who, and what he is.

Learn you children of the earth.

doings; but love God and your neighbor: pitty the poor and weak: bow down your back to husbandry and labor, in tilling of the earth in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from *Abel* to this day: for there is none other portion given thee, then of the fatness of the earth, whose fruits come by pains taking: for our father *Jacob* blessed me with the benefits of the earth, and the firstlings of fruits. *Levi* and *Juda* are glorified of the Lord amongst the children of *Jacob*; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: therefore obey ye them, and walk plainly, as our father *Jacob* did; for unto *Gad* it is given to destroy the temptations of *Israel*. My children, I know that in the last dayes your children shal forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandements, and stick unto *Belial*, give over husbandry, and gad after wicked devices, and therefore shal they be scattered amongst the Heathen, and become bond-slaves to their enemies.

Obedience and plain dealing commended.

A plague for disobedience.

Wherefore warn your children of it, that if they sin, they may return quick

quickly to the Lord; for he is merciful, and will deliver them, and bring them home again into their own land. I am now an hundred and two and twenty years old, and I know not any deadly ſin upon me. I have not known any woman but my wife, neither have I committed whoredom in the luſt of mine eyes. I have not drunk wine unto drunkenneſs, neither have I coveted any pleaſant things of my neighbors. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been ſory with every man that was in heavineſs, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pitiful all the days of my life, and dealt truly in all caſes. I have loved the Lord with all my ſtrength, and all men as my own children. My ſons, if you alſo do the like, all the ſpirits of *Belial* will fly from you; and nothing that miſchievous men can do againſt you, ſhal have power over you. You ſhal bring all wild beaſts into ſubjection to you, becauſe ye have the Lord of heaven with you, if ye walk with him in ſingleneſs of heart. And he willed them to carry his body into *Hebron*, and to bury him there in the cave with his fathers. Thus he ſtretched out his feet, and died in a good age, having

The innocency of Iſſachar.

A godly pattern to follow.

Hearken you landlords.

Learn you wealthy of the earth.

all

all his limbs strong and sound, and slept the sleep of all the world.

The Testament of *Zabulon*, made to his Children at his death, concerning compassion and mercy.

The poor man at home Zabulon fed,
The stranger unknown also cloathed:
When ship did sail, } But gave him wit
God did not fail, } To govern it.

THe charge that *Zabulon* gave to his children, in the hundred and fourteenth year of his life, two & thirty years after the decease of *Joseph*, and he saith unto them, Hear ye me, ye sons of *Zabulon*, a good gift to my father and mother. For when I was begotten, my father was greatly increased in sheep and cattel, by reason of the good luck that he had through the straked rods. I wist not, my children, I wist not, that I sinned in those dayes; for I considered not that I dealt wickedly through ignorance in *Josephs* case; and moreover concealed it with my brothers from our father, howbeit that I wept much for it in secret: for I was sore afraid of my brothers, because they had all conspired together to kill him with the sword that should bewray that secret. Nevertheless when they would have

His exhortation when it was given, Gen. 30.

killed him, I besought them most earnestly with tears, that they would not do such wickedness. For *Simeon* and *Gad* came upon *Joseph* to have killed him: and *Joseph* falling upon his knees, said unto them; Have pitty upon me, my brethren, have pitty upon the bowels of our Father *Jacob*: lay not your hands upon me to shed innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father *Jacobs* sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. Also *Joseph* wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pitty of him. Then *Ruben* stepping in, said: My brethren, let us not kill him, but let us cast him into the dry pit that our Fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for *Joseph*. And so God did, till they sold him to the *Ismaelites*. Thus gave I no consent to the sin against

The love of Zabulon towards Joseph.

A good conscience refuseth no tryal.

Love betwixt brethren, is as a precious ointment.

Mutual love is mutual safety.

Joseph: but *Simeon*, *Gad*, and the other of my brothers, taking money for *Joseph*, bought shooes with it, for themselves, their wives, and their children, saying; Let us not eat it, because it is the price of our brothers blood; but let us tread and trample it under our feet, because he said, he should reign over us, and we shal see what his dreams will come unto. Therefore in the Scepter of *Enochs* Law, it is written of him that would not raise up seed to his brother, *I have looſed Joſephs ſhooe*. For when we came out of *Egypt*, the young men unbuckled *Joſephs* shooes at the gate, and so we worshipped *Joseph*, as if it had been *Pharaoh*: and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joseph*. After the laying of him in the pit, my brothers set meat upon the table to eat: but I mourning for *Joseph*, did taste no meat by the space of two dayes, and two nights together; neither would *Juda* eat with them, but had an eye unto the pit, because he feared left *Simeon* and *Gad* should step there and kill him. When they saw that I ate nothing, they set me to keep him till he was sold. He was in the pit three dayes and three nigh

A figure of the trechery and covetouſneſs of Judas, read Matth. 27.

Juda careful for his brother.

nights, without repast, ere he was sold.
Ruben hearing that he was sold in his absence, rent his garments, and wept, saying; How shal I look my Father *Jacob* in the face? And therewithall taking money, he ran after the Merchant men; but he could not find them: for they had left the Kings high-way, and were gone away apace by by-lanes; and *Ruben* ate no meat that day. *Dan* therefore coming unto him, said; Weep not, neither be sad for the boy: for I wot what we may say unto our Father *Jacob*. We will kill a kid, and stain *Josephs* coat with the blood of it, and say unto him; See if this be thy sons coat or no? For when they intended to sell *Joseph*, they stripped him out of our Fathers coat, and put upon him an old coat of a bond-servant. *Simeon* had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him; Why shouldest thou not give it us, seeing that thou only art the worker of this mischief in *Israel*? Hereupon he gave it them, and they did as *Dan* had counselled. And now, my children, I warn you keep the Lords Commandements, be merciful to your neighbors, and have inward compassion towards

Ruben his love toward Joseph.

Mark the wicked policy of the ungodly.

Zabulon his exhortation.

Compaſſion is to be ſhewed, as well to beaſts as men.

all, not only men, but alſo beaſts. For in that reſpect the Lord bleſſed me, inſomuch that when all my brothers were ſick, I eſcaped without ſickneſs. For God knoweth every mans intent. Therefore, my children, have compaſſion in your bowels, becauſe that as any man dealeth with his neighbor, ſo will God deal with him. For the children of my brothers fell ſick alſo, and died for *Joſephs* ſake, becauſe their Fathers pittied him not; but my children were preſerved without ſickneſs, as you know. And while I was upon the ſea coaſt of *Canaan*, I fell to fiſhing for my Father *Jacob*: and whereas many others were drowned in the ſea, I abode unhurt. I was the firſt that made a fiſher-boat to float on the ſea; for God gave me underſtanding and wiſdom therein, ſo that I did ſet up a maſt in the boat, and faſtned a ſail to the midſt of the wood, and coaſting along the ſhore in it, I fiſhed for my Fathers houſhold, till we came into *Egypt*: and for pitty ſake, I gave of my fiſhing to every ſtranger that I met with. If there were any foreiner born, or any ſick body, or any aged perſon, I boiled my fiſh, and dreſſed it well, according to every mans need and carried it to them, comforting them, and having compaſſion with them. And therefore God made me to catch

The unmerciful puniſhed, both they & their children.

Fiſhers boats firſt invented by Zabulon; but God gave the wiſdom. Gen. 49.

The ſingular compaſſion of Zabulon.

catch much fish in the sea. For he that giveth his neighbor, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my Fathers house sufficiently. In Harvest time I fished, and in Winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him I stole a garment privily out of my house, and gave it the naked man: You therefore, my children, take pitty indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart. And if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forstowed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such an one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest and inward mercy towards all that are in misery, that God having pitty upon you, may be merciful to you likewise. For in the last days God will send his mercy upon the earth, and whersoever he findeth inward and hearty mercy, there will he

Note.

Zabulons mercy in giving food.

A merciful deed to cloath the naked.

Inward compassion wanting ability, serveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

dwel: for look how much mercy man sheweth to his neighbor, so much will God shew to him again. Now when we came down into *Egypt*, *Joseph* minded not our evil dealing with him: but when he saw me, it made his heart yern; whom look ye upon, my children, and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing: for that breaketh unity, and displeaseth all kindred, and troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand, when the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing: and so shal you, if you be divided amongst your selves; therefore divide not your selves into two heads; for all things that God hath created have but one head a piece. He hath given a man two shoulders, two hands, and two feet; but yet do all the members obey one head. I know by the writings of my Fathers, that in the last days ye shal depart from the Lord, and be divided in *Israel*, following two Kings, working all abomination, and worshipping all manner of Idols, and your enemies shal take you prisoners, and you shal sit amongst the Heathen

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

Apt similitudes.

An exhortation to concord.

The end of discord, is misery.

heathen in all misery, tribulation and sorrow of mind: and afterward you shal remember the Lord, and repent, & he shal turn you again: for he is mercifull and full of compassion, and thinketh not upon the lewdnes of the children of men, because they be flesh, and the spirits of error beguile them in all their doings. After this shal God himself raise up unto you the light of righteousnesse; and wholsomnes and mercy are in his punishments. He shal redeem all men from the bondage of *Belial*, and all the spirits of error shal be trodden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of man, for God hath chosen *Jerusalem*, and God is his name: nevertheles, by the wickednes of your words, you shal provoke him to wrath, and ye shal be cast off, till the time of ful finishing. And now my children, be not sad for my death, neither be ye out of heart because I leave you. For I shal rise up again among you, as a Captain in the middest of my Tribe, among as many as have kept the law of the Lord, and the commandements of their father *Zabulon*. But as for the wicked, God shall bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your

The state of the wicked at the latter day.

ſtrength all the daies of your life. As he had ſpoken theſe words, he fell aſleep to his ſingular benefit: and his ſons laid him in a Coffin, and carrying him back again unto *Hebron*, buried him there with his fathers.

The Teſtament of *Dan*, made to his children at his death concerning anger and lying.

The ſerpent with weapon, and Dan *declare*
The intent of thoſe men that wrathful are.

THe copy of *Dan* his words, which he ſpake unto them in his laſt daies in the hundred five and twentieth year of his life, he called his tribe unto him, and ſaid:

Heart and outward profeſſion muſt be conſociate.

Ye children of *Dan*, hear my ſayings, and give heed to the words of your fathers mouth. I liked in mine heart, and ſhewed in my whole life the thing that is good; for truth joyned with right dealing pleaſeth God well. I have hated hurtfull things, as lying and anger, becauſe they teach a man all manner of naughtineſs. I confeſs unto you my children this day, that I was glad in my heart at the death of *Joſeph*, that true & good man; and rejoiced at the ſelling of him, becauſe our father loved him more than

Lies and anger ſchool maſters of evil life.

Self-love thinketh himſelf as good as other.

than us. For the ſpirit of ſpightfulneſs and pride ſaid unto me: Thou art his ſon too, as well as he. And one of the ſpirits of *Belial* wrought with me ſaying take this ſword, and ſlay *Joſeph* with it, and when he is dead thy Father ſhal love thee. This was that ſpirit of ſpightfulneſs which counſelled me to devour *Joſeph*, as the Leopard devoured a Kid. But the God of our Father *Jacob* did not put him into my hands, nor ſuffer me to find him alone, that I might diſpatch two Scepters in *Iſrael* by committing that wickedneſs. And now my children I tell you of a truth, that unleſs you keep your ſelves from this ſpirit of lying and wrath, and love truth & long ſufferance ye ſhal periſh. Wrath is blind, my children, & no wrathfull man looketh truth in the face, becauſe that although they were his *a* Father & Mother, yet doth he hold them all his enemies; though he be his brother, yet *b* he knoweth him not: though he be the Lords *c* prophet, yet obeyeth he him not: though he be a *d* righteous man, yet he regardeth him not: & though he be his *e* friend, yet he conſidreth it not. For the ſpirit of wrath beſetteth him with the ſnares of error, blinding his natural eyes, and dimming the eies of his mind by falſhood, & giving to him a ſight of his own making. And wherein bleareth he his eyes? In

Deſire of prerogative entiſeth to murther.

Man purpoſeth but God diſpoſeth.

A wrathful man lively deſcribed.

a He accounteth his Patents as enemies.

b He knoweth not his brother.

c He obeyeth not the Miniſter.

d He regardeth not the righteous.

e He conſidereth not

hatred

reth not his friend.

hatred of heart, for he giveth him a self-willed hart against his brother to spight him, and envy him. My Sons, wrath is mischievous, for it becometh a soul to the soul, & subdueth the body to it self by overmastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

The properties of wrath.

A wrathful man worketh three waies.
1. By servants.
2 By riches
3 By himself.

Therefore he that is wrathful, if he be a man of might, hath treble power in his anger. One through the help & furtherance of his servants: Another, of his riches, wherethrogh he perswadeth & overcometh his unrighteousnes: & a third, of the nature of his own body, which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth alwayes further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand, that his deeds may be wrought in untrustiness and lying.

Two instruments of wrath; bitter speech: violent hands.

For Satan doth first of all sting him by speech, & whē he hath once prick'd him forward, he strengthneth him by deeds and troubleth his understanding with bitter nips and losses, & so provoketh his mind to excessive wrath. Therefore when

when any man speaketh against you, be not moved to anger; and if he praise you as good men, be not puffed up, nor changed into voluptuousness & fierceness of countenance; for when a man heareth a thing that misliketh him, first it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any loss and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Bear your losses willingly, & be not out of quiet for it: For unquietness engendreth anger and untruth: & it is evil to have a double face. Anger and untruth talk one to another to trouble the understanding. And when the mind is combred with disdain, the Lord departeth from it, and *Belial* getteth the dominion of it. Therefore my children, keep the Lords commandements and laws, eschew untruth, and hate it, that the Lord may dwell in you, and *Belial* fly from you. Speak every of you the truth to his neighbour, that ye fal not willingly into incomberance, and so shall ye be in quiet, and ye shal have the God of peace, war shal not prevail against you. Love the Lord all your life long, and love ye one another with a soothfast heart

Remedy against wrath is for bearing of words.

The effect of impatience.

heart. For I am sure that in the latter daies ye shall depart from the Lord, & walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in *Enoch*, that Satan is your prince, and that all the spirits of fornication and pride, all ply themselves in laying snares for the children of *Dan*, to make them sin before the Lord. But my children, stick ye unto *Levi*, and look upon him in all things. The children of *Juda* shall snatch away other mens goods like Lions through covetousness. For this cause shal ye be led away with them into captivity, and there receive all the plagues of *Egypt*, and all the malice of the heathen: whereupon ye shal return to the Lord, and obtain mercy, and he shal bring you into his holy place, & proclaim peace to you. The Lords saving health shal spring up unto you out of the Tribes of *Juda* and *Levi*. He shal make war against *Belial*, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from *Belial*, and turn your unbelieving hearts to the Lord, & give everlasting peace to such as call upon him. The Saints shall rest in him and the righteous shal rejoice in the new Jerusalem, which shall glorifie God

He propheseth their wickednes.

A note for covetousness

Repentance obtaineth mercy.

A prophecy of Christs humanity.

Christ lively described

God for ever. Jeruſalem ſhal no more be waſted, nor Iſrael led into captivity, becauſe the Lord ſhal be converſant among men in the midſt of it, & the holy one of Iſrael ſhal reign over you in lowlineſs and poverty, & he that believeth in him, ſhal certainly reign in heaven. Now my children, fear the Lord, and beware of Satan and his ſpirits. And draw near to God, and to the Angell that excuſeth you: for he is the Mediator between God and man to ſet peace in Iſrael. He ſhal ſtand againſt the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth, that whenſoever Iſrael decayeth, then ſhal his enemies Kingdom come to an end. But the ſaid Angell ſhal ſtrengthen Iſrael, that he come not to an evil end. At that time ſhal Iſrael depart from iniquity and the Lord ſhal viſit ſuch as do his will in all places of Iſrael, & among the heathen his name ſhal be, The Savior. Therefore my children, keep your ſelves from all noyſome dealings, and put from you wrath, and all untruth. Love truth and mildneſs and look what you have heard of your father deliver it over to your children, that the Father of Nations may receive you. For he was ſoothfaſt, long-ſuffering, meek, lowly, and a Teacher of Gods law by his own works

Chriſt our Mediator.

Chriſt aſſiſteth us in all temptations.

works. Therefore depart from all unrighteouſneſs, that ye may ſtick to the righteouſneſs of the Lords law, and bury ye me by my Fathers. In ſaying theſe things he kiſſed them & ſlept the ſleep of the world. And his ſons buried him, laying his bones by *Abraham*, *Iſaac* and *Jacob*. And like as *Dan* had propheſie to them, that they ſhould one day neglect Gods law, and eſtrange themſelves from the off-ſpring and native country of Iſrael, ſo it came to paſſe.

The Teſtament of *Neptalim*, made to his children at his death, concerning goodneſs.

Run Neptalims race, but run apace,
Embrace his goodneſs and truſtineſs;
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

THe copy of *Neptalims* Teſtament, concerning the things which he diſcourſed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his children together, in the ſeventh moneth, the fourth day of the moneth, he being yet in good health, commanded a ſumptuous feaſt, and great chear to be prepared. When he awoke in the morning from

from sleep, because he was even at deaths door, he praised the Lord that had strengthened him, and began to speak to his children in this wise; My children, give ear to *Neptalim*, hearken to your fathers words. I was born of *Bilha*, and because *Rachel* dealt craftily in putting *Bilha* to *Jacob*, in her own stead; and *Bilha* was delivered of me in *Rachels* lap therefore was I called *Neptalim*; and *Rachel* loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, *Joseph* was like to me in all things according to *Rachels* request. Now my mother *Bilha* was the daughter of *Rotheus*, the brother of *Debora*, *Rebeccas* nurse, and was born the self-same day that *Rachel* was born: for *Rotheus* was a *Chaldean*, of *Abraham's* kindred, a worshipper of God, free born, and a noble man. Howbeit, forsomuch as he was taken prisoner, *Laban* bought him, and married him to a bond woman of his, called *Eve*, who brought him forth a son, whom he named *Zeliphas*, after the name of the Castle wherein he was taken. Afterward she bare *Bilha*, calling her, her new hasty daughter, because she was fond of the dug as soon as she was born. And because I was as swift

His birth.

Why he was called Neptalim.

Why Joseph *was like* Neptalim.

His family.

of

The swiftnes of Neptalim, Gen. 49.

of foot as a Stag, my father *Jacob* appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shal contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so that there is no inequality or oddes betwixt them, for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use of every of them to what things they be meetest, so the Lord knoweth the body, how far forth it is fit for goodnes, and when it beginneth in evil: for there is not any creature reasonable, nor unreasonable, which the Lord knoweth not, for he hath created all men after his own image; and as mans strength is, so is his works; as is his will, so is his work; as is his forecast, so is his doing; as is his heart, so is his mouth; as is his eye, so is his sleep; and as is his mind, so is his talk, either of the law of the Lord, or of the law of *Belial*. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any bitterness in any thing, either of the face, or of either like things,

Gods wisdom in creating us lively, set forth.

things, for God hath made all things good in their order or degree: He hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomack, the breaſt to health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loins to ſtrength, the ribs to comlineſs, the ſeed to luſtineſs and ſo forth. So, my children, do all things in order, and in the fear of God; neither do ye any thing diſorderly in ſcorn, or out of due ſeaſon, for thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs: Therefore haſte you not to mar your doings through covetouſneſs or to beguile your own ſouls with fond talk: For by holding your peace with a clean heart, ye ſhal be able to keep the will of God, and to caſt away the will of the devil: The ſun, moon, and ſtars break not their order, neither break you Gods law in the order of your doings. The Gentiles by going aſtray, & by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of error. But do you not ſo, my children, know ye that your only One God is the Lord in the skies, on the earth, in the ſea, and

All things muſt be done in time and order.

The reaſon.

of all creatures, for he is the maker of them; and be not like *Sodam* which altereth the order of her nature: likwise, the waters altered the order of their nature, and they whom God curſed in the flood, making the earth deſolate and fruitleſs for their ſakes. My children, I ſay theſe things, becauſe I have read in the holy writings of *Enoch*, that you alſo ſhal depart from the Lord, and walk in all the wickedneſs of *Sodom*, and the Lord ſhal bring thraldom upon you, ſo as you ſhal ſerve your enemies, and be pinched with all manner of tribulation and pain, till God conſume you every one, and when ye be made few and ſmall, ye ſhal turn again, and know the Lord your God, and he ſhal bring you again into your own land, according to his manifold mercy. And it ſhal come to paſs, that when they ſhal be come into the countrey of their fathers, they ſhal forget the Lord again, and deal wickedly, ſo as the Lord ſhal ſcatter them all over the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy and righteouſneſs upon all men both far and near: For in the fortieth year of my life, upon mount *Olivet*, towards the eaſt ſide of *Jeruſalem*, I ſaw the ſun and moon ſtand ſtil and behold, *Iſaac* my fathers father ſai to us, Come hither apace, and ever

Neptalim prophecieth the miſery of his children.

A viſion.

ou

one of you take hold, according to his ſtrength; for the ſun and moon may be caught. And we came running altogether, and *Levi* caught hold on the ſun, and *Juda* jumpting up, caught hold of the moon, and were both of them lifted up with them. And when as *Levi* became as the ſun, a certain young man delivered him twelve boughs of Palm-tree, & *Juda* ſhined as the moon, and twelve beams or rayes were under his feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for *Joſeph* ſtepping before us, caught him, and mounted aloft upon him. And behold there appeared unto us an holy writing, ſaying, The *Aſſyrians*, *Medes*, *Elamites*, *Galathites*, *Chaldees*, and *Syrians* ſhal hold the ſcepter of *Iſrael* in thraldome. And again, a ſeven months after, I ſaw our father *Jacob* ſtanding in the ſea of *Jamnia*, and us his ſons with him: And behold there came a ſhip ſayling by full of dried fleſh, without Mariner or Pilot. Upon the ſhip was written *Jacob*, and our father ſaid to us, Let us go to our ſhip: When we were within it, there roſe a ſore tempeſt, and a mighty gale of wind, and our father who held the ſtern,

ftern, flew away from us, and then we being tossed with the storm, were carried into the sea and our ship was filled with water, and weather-beaten, and torn on all sides. Then *Joseph* fled out in the boat, and we all were divided upon twelve boards, and *Levi* and *Juda* was amongst us, so were we scattered on all coasts, and *Levi* being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our father *Jacob* came, and we rejoyced all together with one mind. I told my father these two dreams, and he said to me these things must be fulfilled in their time, and *Israel* must indure many things. Then said he further to me, I believe that *Joseph* is alive, for I see that the Lord doth alwayes number him with us. And he said, Thou livest, my son *Joseph*, but yet I see thee not, neither seest thou *Jacob* that begate thee: Truly he made us to weep at these words of his, and my bowels glowed within me to bewray unto him that *Joseph* was sold, but I was afraid of my brethren. Behold, my sons, I have shewed you the last times, and all things that shal be done in *Israel*: You therefore command your children to be helpfull unto *Levi* and *Juda*; for by *Juda* shal health and welfare spring up unto

Remorse of conscience moveth open confession.

to *Israel*, and in him shal *Jacob* be blessed. For by his scepter shal God appear, and dwel amongst men upon earth, to save the flock of *Israel*, and to gather the righteous from amongst the heathen. My children, if you do well, both men and angels shal praise and bless you, and God shal be glorified by you amongst the Gentiles: The devil shal flee from you, the beasts shal stand in awe of you and the angels shal receive you; for like as if a man bring up his children well, the child giveth and endeavoureth alwayes to be mindfull and thankfull: So of good works there is a good remembrance with God. But as for him that doth not good, him shal men and angels curse, and God shal be dishonoured through him among the Gentiles, and the devil shal possess him, as a peculiar vessel and instrument, and all beasts shal overmaster him, and the Lord shal hate him; for the commandements of the law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his wife, and a time to forbear her, that he may give himself to prayer. There is two commandements which breed sin, except they be done in their due order, and so it is in the rest of the commandements. Therefore be you wise and skilfull in the Lord, knowing the order of his commandements.

By doing well, God is glorified, men blessed, and the devil vanquished.

mandements, and the laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to *Hebron*, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face, and died. And *Neptalims* children did all things according as their father had commanded them.

The Testament of *Gad*, made to his Children at his death, concerning hatred.

You that excell in martial feats,
Lo Gad, *but GOD obey:*
Left in Gads *wrath you GOD offend*
And lose your hoped prey.

THe Copy of *Gads* Testament, and of the things that he spake to his Children, in the hundreth and seventh year of his life; saying, I was *Jacobs* seventh son, & skilful and strong in keeping of sheep. I kept the flocks by night and when there came any Lion, Leopard, Wolf Bear, or other wilde Beast upon our Cattel, I ran to it, and killed it. *Joseph* also did feed sheep with us about a thirty dayes, who being tender fell sick by reason of overmuch heat, &

Gad a good and valiant shepherd.

went

went home to *Hebron* to his father, whom he lodged by himself, because he loved him. And *Joseph* told our Father, that the sons of *Bilha* wasted his goods at *Zilpha*, and made havock of them, without the knowledge of *Juda* & *Ruben* For he knew that I had rescued a lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live, (which thing grieved me) we killed it also, and ate it He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into *Egypt*, and the spirit of hatred was in me, insomuch as I could not find in my heart to hear *Joseph* speak, or to see him, because he had rebuked us openly for eating the lamb without *Juda*. To be short, he made our Father believe whatsoever he told him. But now I acknowledge my sin, my children, that I was often in mind to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and *Juda* sold him to the *Ismaelites* for 30 gilderns, of the which we kept away ten privily, & shewed the other 20 to our brethren, And so covetousness perswaded

Gad hated Joseph for his complearning to his father.

2. *For his dreams.*

ſwaded me to wiſh his death. But the God of our Fathers delivered him out of my hands, to the intent I ſhould not do ſuch wickedneſs in *Iſrael*: and now my children, give ear to the words of truth, that ye may live righteouſly, and keep the law of the higheſt, and not go aſtray through the ſpirit of hatred, for that is evil in all mens doings. Whatſoever another man doth, that doth the hater miſlike and abhor. If one keep the law of the Lord, he praiſeth it not. If one fear the Lord and deal righteouſly, him he loveth not, but diſpraiſeth the truth, he envieth him that ordereth his waies aright, he imbraceth backbiting, he loveth ſcornfulneſs; & becauſe that hatred hath blinded his mind, he doth to his neighbours as we did to *Joſeph*: therefore my children keep yourſelves from hatred, becauſe it committeth wickedneſs even againſt the Lord: for it will not hear the words of Gods commandement, concerning the loving of a mans neighbour but ſinneth ſpitefully againſt God. If a brother offend by & by it blazeth him abroad, and is haſty to have him condemned & killed or puniſhed for his offence. And if the offender be a ſervant or bondman, it accuſeth him to his maſter, and deviſeth all means that may be to perſecute him and to put him to death if it be poſſible

for

for hatred worketh with ſpitefulneſs, & is alwayſorry to hear or ſee men go forward, or proſper in well doing. For like as love beareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death, which are condemned to dye; So hatred ſeeketh to ſlay the living, and deemeth them unworthy of life which have offended never ſo lightly. For the ſpirit of hatred doth through cankred frowardneſs of heart, work joyntly with Satan in all things, even to the death and deſtruction of men. But the ſpirit, of love doth through long ſufferance work with Gods Law to the welfare of men. Hatred is evil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great ado of ſmal matters overſhaddowing the light with darkneſs, counting ſweet to be ſowr, teaching ſlanderouſneſs, war, wrong, and abundance of all miſchief, and finally filling the heart with deviliſh poiſon. My children I ſpeak theſe things upon experience, to the intent you ſhould eſhew hatred, and ſtick to godly love. Righteouſneſs driveth out hatred, and lowlineſs killeth it, for a righteous & lowly perſon is aſham'd to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the fear

A compariſon.

The property of hatred.

A righteous man deſcryed.

of the highest overcometh hatred: For the fear of the Lord offendeth not, neither wil do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings toward *Joseph*. For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darkness, inlightneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart, and if my Father *Jacobs* prayers had not been, surely I had dyed out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was mercileſs toward *Joseph*, I suffered Gods rigorous justice in my heart by the space of eleven moneths, that the time of my punishment might fall out even, with the time that I urged the selling of *Joseph*. Now therefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I spake mildly of *Joseph*, but behind his back the spirit of hatred darkned my understanding, and tempted my mind to kill him

Love 'confiseth in deed in word and mind.

him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poyſon of hatred, and foſtering no deceit in heart. And if the offender confeſs it, and be ſorry for it, give it him: & if he deny it, ſtrive not with him, leſt he fall to ſwearing and ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill-willer, and work ſome great miſchief againſt you, for he wil talk guilfully with thee, and undermine thee to do thee aſhrewd turn, taking his poyſon at thine own hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him ſo as he will no more offend thee, but honour thee and fear thee, and be in quiet. But if he be unſhamfac'd, and abide by his naughtineſs, then refer the revengement of it to God with all thy hart. If another man proſper more than thou, be not grieved at it, but pray for him, that he may have perfite proſperity. For peradventure it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all fleſh ſhal die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgments, and ſo thy mind ſhall let him a-

Envy no mans proſperity, it may be perchance your profit.

lone and be in quiet. Now if a man be enriched by evil means, as *Esau* my Fathers brother was, envy him not: For in so doing ye control the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my children, away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honor *Levi* and *Juda*: for out of them shall the Lord make the Saviors of *Israel* to come. I know that in the end your children shal depart from them, & walk in all manner of mischief, naughtiness, and corruption before the Lord. And after a little pausing, he said again, my sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence and laid him with his Fathers in *Hebron*.

A poor man how he is rich.

A prophesie of Christ.

Th

The Teſtament of *Aſer*, made to his Children at his Death, concerning two Faces, of Vice, and Vertue.

Two waies, ſaith Aſer, are prepar'd
for men: the one for joy;
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

THe Copy of *Aſer* his Teſtament, and of the things that he ſpake to his children in the 110 year of his life, being ſtill in health, he ſaid unto them, Ye children of *Aſer*, hearken unto your Father, & I will ſhew you all things that are right before the Lord. The Lord has giv̄e two ways unto the ſons of mē two minds, two doings, two places, & two ends; & therfore all wayes may be one, yea, though they be contraries, as are the wayes of good and evil. Alſo there are two minds in our breaſts, which do move us either to honeſty or diſhoneſty. Therefore if a man be led to goodneſs, all his doings are occupied about righteouſneſſe, and if that he do any thing amiſs, by and by he repenteth him; for in as much as his mind is bent to righteouſneſs, he puteth away naughtineſs, & out of hand amendeth his miſdeeds, & correcteth the corrupti-

Two wayes for a man to walk in.

Two minds in a man of good and of evill

ons of his mind. But if his mind incline unto evill, all his doings tend unto naughtineſs, in ſo much that he thruſteth away the good, and taketh unto him the bad, becauſe he is under the dominion of *Belial*; and if he do any good thing, he turneth the ſame unto evil. For if he begin to do any good, he bringeth the end of his doings to an evil work, becauſe the treaſure of his heart is infected with the venome of a devilliſh and miſchievous ſpirit, & therefore the evil overmaſtereth the good in his mind & bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath two faces, & that deed of his, is ſtark lewdneſs. Another man loveth ungraciouſneſs, and he is lewd likewiſe: and although he could find in his heart to die for the compaſſing of his evill yet it is manifeſt that he is double faced, and his doing is altogether ſtark naught. For his love being but lewdneſs, doth as it were cloak his evil with a good name, whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth and polleth, is covetous and pittieth not the poor. He alſo hath a double face, & all this is ſtark naught; for in being nigardly towards his neighbor,

Diverſe ſorts of double faces.

The covetous mans wickedneſs deſcribed.

bor, he provoketh Gods wrath, and denieth the Higheſt, in not pitying the poor. He deſpiſeth and ſpighteth the Lord, which is the commander of the law; he ſuffereth not the poor to reſt, he defileth his own ſoul to make his body gay, he killeth many, & pittieth few: this is the part of a double faced perſon. Another committeth whoredome and fornication, or vexeth many men pitteouſly with his power and riches, and yet abſtaineth from meats: his faſt is naught, for he doth the commandments with an evil conſcience, and that is a double faced dealing, which is altogether naught. Such manner of folk are right Swine and Hares, for they ſeem to be half clean: but in very deed they be utterly unclean. You therefore my children, become not like them, neither bear you in one hood two faces, the one of goodneſs, and the other of naughtineſs, but ſtick all only unto goodneſs: for in goodneſs doth God reſt, and men like well of it. Shun naughtineſs and kill the devil in your good works: for they that are double faced, ſerve not God, but their own luſts, becauſe they ſeek to pleaſe *Belial*, & ſuch as are like themſelves. Now though plain dealing men and ſuch as pretend but one face are taken for offenders, at the hands of ſuch as bear two faces, yet are they

God abideth with the plain dealer

The prepo-sterous judgment of the world makes not good or bad.

they righteous before God. For many in killing wicked persons do two works at once: namely, good by evil: but indeed the whole work is good, because that he which rooted out the evil, hath destroyed it. Some man hating his neighbor, mercifully blameth him for his advoutry, or theft, such a one is double faced, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good, when it is evil indeed. Another will not make merry with Rioters lest he should be stained by them, and defile his own soul. This man also is double faced, but yet is all his doings good: and he is like a Roe or Stag which in a common wilde herd seem to be unclean, and yet are altogether clean, because he walked in the zeal of the Lord, shunning and hating those whom God willeth to be shunned, in his Commandements, and so killeth he evill with wel-doing. See therefore my sons, how there are two in all things, one against the other, and the one hidden under the other. Death succeedeth to life, shame to glory night to day and darkness unto light. All righteous things are under life and light, therefore doth eternal life overmaster death. It is not to be said that truth is untruth righteousness unrighteousness, or right wrong, because that

Other kinds of double faced men.

as

as all things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtrayed from the truth of the Lord, but ſought out the commandements of the Higheſt, to the uttermoſt of my power, and walked with one face in goodneſs. Take heed therefore, my children, to the Lords comandements, and follow the truth with one ſingle face. For they that are double faced, ſhal be double puniſhed. The ſpirit of error hateth the man that fighteth againſt it. Keep the law of the Lord, and regard not evil that ſeemeth good, but have an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his commandements, and reſting upon him: for the ends whereat men do aim, do ſhew their righteouſneſs: And know the angels of the Lord from the angels of Satan: For if ye cleave to wicked ſpirits, your ſouls ſhal be tormented of the wicked ſpirits whom ye ſerve, in wicked luſts and works. But if ye quietly and cheerfully acquaint your ſelves with the angel of peace, he ſhal comfort you in your lifetime. My children, become not like the *Sodomites*, which knew not the angel, and periſhed for ever. For I am ſure that you ſhal ſin, and be delivered into the hands of your enemies; your land ſhal be laid waſt, and your ſelves ſhal

Aſer his righteous living.

Double faced, double puniſhed.

shal be scattered into the four corners of the earth, and be despised as unprofitable water, in your dispersing abroad, untill the Highest do visit the earth, eating and drinking as a man with men, and breaking the serpents head in pieces without noise. He shal save *Israel*, and all the heathen by water, being God hidden in man. Therefore tell your children these things, that they neglect not Gods law, written in the tables of heaven. For the time will come, that they shal give no credit to the law of the Lord; and you falling unto naughtiness, shal deal wickedly against God, giving no heed to his law, but unto mens commandements. For this cause shal ye be scattered abroad, as my brothers, *Gad* and *Dan*, which were not acquainted with their own country, tribe and tongue. Nevertheless, the Lord shal gather you together again in faith, for the hope of his mercy, for *Abraham*, *Isaac* and *Jacobs* sake. When he had so said, he commanded them to bury him in *Hebron*: And he died, sleeping a good sleep, and afterwards his sons doing as he had willed them, carried him back, and buried him with his fathers.

A prophecy of Christ his humanity.

The

The Testament of *Joseph*, made to his Children at his death, concerning chastity and patience.

Let Joseph *teach thee*
Love and chastity,
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave.

MY sons and my brethren, hear ye *Joseph* the wel-beloved of *Israel*. My children, hear your father. I have known in my life envy and death, with the which my brethren would have destroyed me; for they hated me, and God loved me, they would have killed me, and the God of my fathers kept me; they put me into a pit, and the most High brought me out again: I was sold as a bondman, and the Lord made me free, and his strong hand helped me. I was kept in hunger, and the Lord himself nourished me; I was left alone, and the Lord comforted me; I was sick, and the Lord visited me; I was in prison, and the savior made me glad; I was fastned in chains, and the Lord unbound me: He pleaded my cause in the accusations of the *Egyptians*; and not only

Joseph's afflictions.

God helpeth in distress.

only delivered me from envy and deceit, but alſo exalted me, inſomuch that *Putiphar*, chieff ſteward of *Pharaohs* houſe, did lend me lodging, where I was in jeopardy of my life, by reaſon of a ſhameleſs woman, which inticed me to do naughtineſs with her, through the flame of volumptuouſneſs burning about her breaſt. I was caſt in priſon for her, I was beaten and mocked for her, yet the Lord cauſed the Keeper of the priſon

God never forſaketh his

to be moved with mercy towards me. He forſaketh not them that fear him neither in darkneſs, neither in bonds, neither in tribulations, or neceſſities. God is not aſhamed as a man, neither dreadeth he as men, neither ſhaketh or ſhrinketh he for fear as earthly men. He is preſent in all places, and in their moſt grievous ſorrows he comforteth him.

Joſeph conſtant in temptations

He goeth away for a ſeaſon to try the thoughts of their mind. He found me truſty in ten temptations, and in every one I was conſtant and preſerved. For

Sufferance what it is

ſufferance is a great medicine, and causeth much goodneſs. How often did the *Egyptian* threaten my death? How often was I puniſhed, and yet the woman called me again? How often did ſhe threaten me to dy, becauſe I would not have to do with her? She ſaid unto me, Thou ſhalt have governance of me, and all that be mine, if thou wilt give thy ſelf unto

unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my father *Jacob*, and entring into my chamber, made my prayer to the Lord, and fasted seven dayes; yet I appeared unto the *Egyptian* in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God receive beauty of face. When I had wine given unto me, I drunk none, and fasting three dayes, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for *Metemphetica* the *Egyptian*, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her son: And I prayed to God to send her a son: Untill which time she embraced me as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and I remembring my self, was sorrowfull to the death. And when she was gone out, I came to my self, and sorrowed many dayes. for I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times

A present medicine in temptation.

Not from meat, but from wanton fare.

A crafty practice of a woman.

times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her husband which would utterly have destroyed me; both manifestly and secretly she said unto me, Fear not my husband, for he is perswaded of thy chastity: For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloth, and laid me flat upon the earth, and prayed unto Almighty God, that he would deliver me from this woman of *Egypt*. When she could do nothing this way, she came unto me again armed with other reasons; that is to say, that she would fain learn the word of God of me, and began to speak after this manner. If thou wilt have me to forsake mine idols, follow my desire, and I will perswade my husband the *Egyptian* to go from his idolatry, and we shall walk in the law of thy God. I made answer to these things, God will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she said unto me, if thou wilt not do adultery with me, I will kill my Prince, and so by the law I shall take thee to my husband. When I heard that, I rent my garment,

Flattery the devils sweet bait.

A token of a zealous heart.

Hypocrites are of all religions for luc-e.

Double faced men God abhorreth.

Note the fruit of lust

and said, Woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing, neither despair utterly, that thou drown not thy self in thine own evil; for if thou go about, I shal utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, and said, What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned it: Therefore thou shalt know that I wil not come unto idols, but only unto God. Now understand therefore, that the God of my father, by his angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them

Joseph *did first admonish, and not proclaim.*

them that worship the Lord in chastity. And I took and did eat before her, saying, The God of my fathers and the angel of *Abraham* shal be with me, and then she fell down at my feet and wept. Then lifting her up, I exhorted her many wayes, & she promised unto me, that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn toward me in adultery, with sighs coming from the depth of her stomack, she cast down her countenance The *Egyptian* her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowfull at the heart, and he comforted her that was not sick: yet again she entred in to me (her husband being without) and said, I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey me. And I perceiving that the spirit of *Belial* troubled and vexed her, prayed unto the Lord my God, and said thus, Wherefore art thou vexed and troubled, all blind in sin? Remember thy self, for if thou do kill thy self, the concubin of thy husband called *Secon*, envying thee, shal bear thy children, and destroy the memory of thee from the earth. And she said unto me, Have done, have done, I perceive that yet thou hast some care for me.

The name of God, and fear of infamy, pricketh the conscience. Note this

me; I have even enough that thou defendest my life and childrens: I have good hope in time to come, that I shall obtain my wished desire. And she perceived not that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that follows the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was: And if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire, I say unto you my sons, that it was about six of the clock when she went from me, and I fel upon my knees praying to God all that day with the night following. And about the break of the day, I arose weeping, that I might once be delivered from this *Egyptian* woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

A remedy against temptation.

Then she complained to her husband of me, which put me in prison in the Kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this *Egyptian* woman waxed sick with sorrow, and harkned how I lauded God,

being in a house of darkness. For I rejoicing with a glad voice, glorified my God, only that by such occasion I was delivered from the *Egyptian* woman. Yet she left not to stand harkning, and said, Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of her: For God loveth him better which fasteth in chastity, being in a prison of darkness, then him which taketh his pleasur with voluptuousness in a chamber of honor & riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me Many times as though she had been sick she descended unto me unlooked for, & heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace, for in her house she stripped her self naked, breasts legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love so-

Note a subtile woman.

Iosephs singular chastity.

A property of a Harlot.

The commodity of prayer and sufferance.

soberneſſe and chaſtity in ſufferance and humility of the heart, the Lord ſhall dwel in you, for he loveth ſobriety: and when the moſt high doth dwel in a man although he chance to fall into envy, or into bondage, or ſlander, the Lord which dwelleth in him, will for his chaſtity not only deliver him, but alſo exalt him, and glorifie him, as he hath done me, for he is alwayes with him in word, in deed, and thought.

Joſephs lowlineſs in proſperity.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the fear of God in my mind. When I grew unto age, I moderated my ſelf, and honored my brethren whom I feared, I held my peace when I was ſold, becauſe I would not have the *Iſmaelites* to know my ſtock & kindred, how I was the ſon of *Jacob*, a man of great ſtrength & power. Therefore have you in your deeds the fear of God, and honour your brethren, for all men that obſerve the law of God are loved of him. Then I came with the *Iſmaelites* to a certain place called *Indolep*, and they demanded of me what I was; & I ſaid (becauſe I would not reprove my brethren) that I was one of their Houſhold Slaves. Then ſaid the Chief of them thou art no ſlave; for thy countenance doth ſhew thee

what

An amiable countenance a token of a liberal mind

what thou art. And he threatned me unto the Death, yet for all that I said again I was their Slave. But when we came into *Egypt*, they began to strive who should have me for the money that was paid, & they agreed that I should abide in *Egypt* with a Merchant of their faculty untill such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of Gold and Silver, and I was with him three months and five dayes. In this time passed by *Memphitica* the wife of *Putiphar* in great glory, & she cast her eyes upon me (for the *Eunuchs* had shewed her of me) and she shewed her husband of the Merchant which was made rich in the hand of a young man being an *Hebrew*, and she said they had stoln him out the land of *Canaan*, therefore do now judgment upon him, and take the young man to be your steward and the God of the *Hebrews* shal blesse you, for grace from heaven is in him. *Putiphar* her husband perswaded with these words, caused the Merchant to be sent for, & said unto him what do I hear of thee that stealest souls out of the land of the *Hebrews*, in selling of children? The Merchant fell down

A covetous heart like Achab.

down upon his knees, and prayed him, saying, I beseech thee Lord, shew me, for I know not what thou sayest. He answered again, Where gettest thou this *Hebrew* childe? and he said the *Ismaelites* left him with me, untill they came this way again. When he had said so, *Putiphar* said, bring the young man hither; and I being brought in, did reverence to the Prince of the *Eunuchs*, for he was the third man in dignity with *Pharaoh*, and Prince of all the *Eunuchs*, and he had wife, children and concubins. And when he had taken me apart, he said, art thou bond, or art thou free? I answered bond. And he said unto me, whose bond man art thou? I answered him, the *Ismaelites*. And he said again unto me, How came it to passe that thou wast made their bondman? And I said for they bought me in the land of *Canaan*; yet he did not believe me, saying truly, thou liest, and commanded me to be beaten. *Memphitica* his wife spied me beaten at a window, and sent unto her Husband, saying, Thy judgment is unjust, for thou dost punish wrongfully the young man that is stollen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandement, til such time as my Masters came. And his wife said unto him, wherefore do ye keep in captivity the Noble child

A token of mercy, if it were not for an ill end.

child? it were more alms to let him go, and to beat you. She would fain have ſpied me in deſire of ſin, and I knew nothing of this; He ſaid again to *Memphitica*, it is not honeſt among the *Egyptians* to take away another mans goods before he ſhew him of it. He ſaid that of the Merchant, and of me when I ſhould be impriſoned. After that, 24. dayes the *Iſmaeletes* came, and they hearing that *Jacob* my Father was heavy for me, ſaid unto me, wherefore is it that thou ſaidſt thou waſt a bond man, and now we know that thou art the ſon of a great man in the land of *Canaan*, and thy Father ſorroweth for thee in Sackcloth. Then I would fain have wept, yet I refrained my ſelf for ſhaming of my brethren, and ſaid, I know it not, for I am a bond man. Then they took counſel amongſt themſelves, whether or to whom they might ſell me; leſt I ſhould be found in their hands, for they feared *Jacob* leſt he ſhould be revenged of them for they had heard that he was mighty both to God and man. Then ſaid the Merchant to them, Redeem him now from the judgement of *Putiphar*: They hearing this, went and asked for me; ſaying, that they had bought me for money, and he delivered me. *Memphitica* ſpake unto her husband to buy me, for ſhe ſaid, I hear ſay they would ſell him.

Note a flattering woman.

A good nature.

And

And they sent an *Eunuch* to the *Ismaelites*, and desired to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: She sent again another *Eunuch*, saying; Although they ask two besaunces of gold, see that thou spare not for money, but buy the child and bring him to me. He paid 80 golden crowns for me, and said to his Lady that he paid 100, and I perceiving this, held my peace lest the *Eunuch* should be searched. Behold my Sons what I have sustained, love one of you another, and with continuance, cast out from among you deceitful minds, for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brothers came out of *Egypt*, and knew me, I gave them their money, and never gave reproach unto them, but comforted them, and after the death of *Jacob* I loved them more abundantly, and all that ever he commanded me I did very gladly, & they marvelled because I suffered not them to be troubled for a smal cause, for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants. Their life was my life, & their sorrow was my sorrow, & all their infir-

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Josephs merciful heart declared.

infirmity or disease was mine, my land was their land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandements of the Lord, the Lord shal exalt you and bless you in riches perpetual. And if any man will do evill to you, with meekness look that ye pray for him, and God shal deliver you from al evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold, for God made them to serve me, and gave me beauty that I should be as a flower above them that were fair in *Israel*, & he kept me unto mine age both in strength and beauty, because I was like to *Jacob* in all things, and what dreams I have seen, my children, now hear. There were 12 Harts feeding, and nine were divided abroad in the earth, also I saw how that of *Juda* was a virgin born, having a white silken robe, and of her came forth an immaculate Lamb: And on the left hand of the said Lamb was as it were a Lyon, and all Beasts made against him, and the Lamb overcame them & trode them under his feet, and in him joyed the Angels, the men, and all the earth

A promise for them that pray for their enemies.

God provideth for his Elect.

Josephs dreams.

Christ prophesied.

earth. These things shal come to pass in their time, that is to say, in the latter daies Therefore my sons keep the commandement of the Lord, and honor *Juda* and *Levi*. For of them to you shall spring the Lamb of God, which by his grace shal preserve all *Gentiles* & *Israel*. The Kingdom of him is a Kingdom eternal, which shal never pass. For my Kingdom shal be ended in you, as the keeping of an Orchard, for after the Harvest it shal appear no more. I know right wel that after my death the *Egyptians* shal trouble you: but God shal revenge you, and bring you to the promised land, which he sware to *Abraham*, *Isaac*, & *Jacob*. But carry my bones with you: for in so doing, the Lord shal be in the hoste with you against the *Egyptians*, and *Belial* shal be in darkness with the *Egyptians*. Also carry with you your Mother *Zilpha*, and nigh unto the velley, near unto *Rachel* bury her. When he said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a Chest in *Egypt* after he had lived 110 years who saw *Ephraims* children unto the third generation. For unto *Machir* the son of *Manasses* were children born on *Josephs* knees. After this all they of *Israel* bewailed him, and all the *Egyptians* with a great mourning.

For he had compassion of *Egypt* as of his own proper members, & assisted them both with his labor and counsel, & did them good at all times & seasons.

The Testament of *Benjamin*, made to his Children at his Death, concerning a clean mind.

Lo what true faithful love doth mean,
all you that Lovers be
It is in heart, & not in lust,
as here you plainly see.

THE Copy of *Benjamin's* words which he uttered to his children, being of the age of an hundred & twenty years. He kissed them, and said: As *Isaac* was born in the hundreth year of *Abraham*, so was I in the hundreth year of *Jacob*: and because *Rachel* died at my birth, I sucked her Bond-woman *Bilha*. For after that *Rachel* had born *Joseph*, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me: for my Father loved *Rachel* exceedingly, and wished to see two Sons by her, and therefore I was called *Benjamin* that is to say, the son of my dayes, or the Son of my sorrow, because my Mother died in the birth of me. When

Benjamin what it signifieth.

I came first into *Egypt*, & that my brother *Joseph* knew me, he said to me; What said they to my Father when they had sold me? I answered: They stained thy coat with blood, and bringing itt o him, said: See if this be thy sons coat or no? And my brother also said unto me: Truly when the *Ismaelites* took me, one of them stripping me out of my coat gave me a thin shirt to put on, & lashing me with a whip, bade me run. And as he went aside to hide my garment, a Lyon met him, and slew him; and his partners being afraid, sold me to their fellows. You therefore, my children, love the God of heaven, and obey his Commandements, following that good and holy man *Joseph*, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly upon all things. Fear God, and love your neighbors; and then although the spirit of *Belial* tempt you to all naughtiness to trouble you, yet shal it not get the uppermost hand of you, no more then it did of my brother *Joseph*. How many folk would have killed him, & yet God still defended him? For he that feareth God, and loveth his neighbor, cannot be wounded of the fiery spirit *Belial*: and he that is shielded with the fear of the Lord, is safe from harm, both of man & beast, and cannot

Joseph's Mistress revenged by God.

Temptation shal not overcome them that fear the Lord.

beset one me, because he is helped by the love of God which he hath toward his neighbor. For *Joseph* besought our father *Jacob* to pray for my brethren to the Lord, that he would not lay unto their charges the mischief that they had devised against him. Whereat *Jacob* cryed out: O son *Joseph*, thou hast overcome my heart. And therewithall imbracing him, he kissed him two hours together, and said: In thee shal the Prophecy of heaven be resembled to the full, concerning the Lamb of God, and Savior of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shal die for sinners in the blood of his Testament, to the salvation both of the *Gentils* and of *Israel*; and he shal dash *Belial* and all his servants. My children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a crown of glory upon your heads. A good man hath not a dark eye, for he is merciful and pitiful to all men, yea though they be sinners, and have devised mischief against him; and he that doth good, overcometh evil, *a* by the defence of goodness, and loveth *b* the righteous as his own soul. If another *c* man be honored, he envieth it not; if a man be inriched it grieveth him not; if a man be strong not

Joseph a right figure of Jesus Christ.

A good man,

a Overcometh evil.
b Loveth the righteous.
c Envieth not.

d valiant, he praiseth him: and believing him also to be chaste, he defendeth e him that hath the fear of God: he worketh together with him that loveth God: and if a man forsake the f Almighty, he warneth him to return again. Whosoever hath the grace of the good Spirit, him doth he love as his own life. He g pitieth the poor, succoureth the weak, & praiseth and honoreth God. My children, if ye have a good mind, evil men shal stand in aw of you, and unthrifts shal for very shame be converted to goodnes; so that covetous men shal not only depart from their niggardlines, but also give of their abundance to the needy, If ye be good doers, both unclean spirits shal flee from you, & shrewd beasts shal shun for fear of you. For where the regard of good works is in the mind, there darknes flyeth away. For if he do wrong to any holy man, he is sory for it: And if a holy man receive wrong he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a litle disgraced, and the righteous becometh much more notable afterward, as did my brother *Joseph*. The guileful spirit of *Belial* hath no power over a good mans mind, for the Angel of peace guideth his soul. He looketh not affectionately upon

d *Praiseth the valiant.*
e *Defendeth him that feareth God.*
f *Admonisheth the sinner.*
g *Pitieth the poor.*
The example of a godly man converteth sinners.
The properties of a righteous man.

upon corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbor: he stuffeth not himself with meat, neither wandreth he in the pride of his eyes, for the Lord is his portion. He taketh no glory for giving good counsel: he passeth not how men dishonor him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, and inlighteneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with: one to slander with, and another to honor with: one of sorrow, and another of joy: one of quietnes, & another of trouble: one of dissimulation, and another of truth: one of poverty, and another of riches; but it hath one only dispositió, pure & uncorrupt towards all. It hath no double sight nor double hearing: for in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind, that he may not be found faulty before God & man. But all the works of *Belial* are double, & utterly void of simplicity: wherefore, my children, shun the naughtines of *Belial*; for at the first he delighteth those that obey him: but in the end he is a sword, & the father of seven mischiefs:

Disobedience the father of seven mischiefs.

For when the mind hath once conceived by *Belial*, it bringeth forth, first, envy: secondly, desperateness: thirdly, sorrow: fourthly, bondage: fifthly, neediness: sixthly, troublesomness: and seventhly, desolation: and for that cause was *Cain* tormented with seven punishments by God; for in seven years together, God brought every year a new plague upon *Cain*. Two hundred years he suffered, & in the nine hundreth year, the earth was made desolate with the Flood, for his righteous brother *Abels* sake. In seven hundred years is *Cain* judged, & *Lamech* in seventy times seven: For they that are like *Cain* in spitefulness and hatred towards their brethrē, shal be punished with the same punishment for ever, as he was. You therefore my childrē, eschew malice, envy, & hatred towards your brethren; and cleave to goodness & lovingness. He that hath a mind clean in love, looketh not upon a woman in way of lechery: for he hath no defiling in his heart, because the Spirit of the Lord resteth in him: For as the sun is not defiled by shining upon a puddle or dunghill, but doth rather dry up, and drive away the stink; even so a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceive by the sayings of the righteous *Enoch*, that there shal be evil deeds amongst you; for you shal defile

1. *Envy.*
2. *Desperation.*
3. *Sorrow.*
4. *Bondage.*
5. *Neediness.*
6. *Trouble.*
7. *Desolation.*

An example of Cain.

An apt similitude to a mind resisting sin.

young fellows with the fornication of Sodom, and perish all save a few, and multiply inordinate lusts in women, and the reign of the Lord shal not be amongst you, for he shal take it away suddenly.

A prophecy of the nativity of Christ.

Nevertheless the Lords temple shal be made in our portion, and it shal be glorious amongst you: For the Lord himself shal take the Kingdom upon him, and the twelve Tribes shal be gathered together there, and all Nations shal resort thither, untill the most High send his salvation in the visitation of his only begotten. And he shal enter into the first temple, and there the Lord shal suffer wrong, and be despised, and be lifted up unto a piece of timber: And the vail of the temple shal be rent asunder, & the Spirit of the Lord shal come down upon the *Gentils*, powred out as fire: & rising up from the grave, he shal ascend from earth to heaven. He shal remember how base he hath been upon earth, and how glorious he is in heaven. When *Joseph* was in *Egypt*, I longed to see his person, & the form of his countenance; and through the prayers of my Father *Jacob* I saw him awake in the day of his full and perfect shape. Now therefore, my children, know you that I shal die. Wherefore deal every of you truly and rightfully with his neighbor, work ye justly and faithfully, and keep ye the law

Of his passion.

Matth. 27.

Of the coming of the holy Spirit.

Of his ascension.

and

and commandement of the Lord: for that do I teach you instead of all inheritance. And give you the same to your children for an everlasting possession. For so did *Abraham*, *Isaac* and *Jacob* they gave us all these things for an inheritance saying: Keep the Lords commandements till he reveal his saving health unto all Nations. Then shal ye see *Enoch*, *Noe*, *Sem*, *Abraham*, *Isaac* and *Jacob*, rising at his right hand with joyfulness. Then shal we rise also every of us to his own Sceptor, worshipping the King of heaven which appeared on earth in the base shape of man. As many as believe in him, shal rejoice with him at that time. And all these shal rise again to glory, & the residue unto shame. And the Lord shal first of all judge *Israel*, for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shal he judge all Nations, as many as believed not in him when he appeared upon earth, & he shal reprove *Israel* amongst the chosen of the *Gentils*, as he reproved *Esau* in the *Midianites*, that seduced his brethren by fornication & idolatry, who were estranged from God and fell away from the inheritance of the children, because they feared not God. But if you walk in holiness before the Lord, ye shal dwel in hope again in me. And

A prophesie of the last coming of Christ.

The resurrection and judgement described.

all

all *Israel* shal be gathered to the Lord, and I shal no more be called a ravening wolf, for your robberies sakes; but I shal be called the Lords work-man, which giveth food unto such as do good. And in my seed shal be raised up the Beloved of the Lord, whose voyce shal be heard upon the earth, & he shal give new knowledge, and enlighten all Nations with the light of understanding, and shal come up to save *Israel*. He shal take from them as a wolf, and give to the Synagogue of the *Gentils*. & continue in the Synagogue of the *Gentils* to the worlds end. He shal be amongst their Princes as musical melody in the mouths of all men, and his doings & sayings shal be written in holy Books. He shal be the Lords Darling for evermore. And as concerning him, my father *Jacob* taught me. saying: He shal amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of *Egypt*, and to bury them in *Hebron* by his fathers. So *Benjamin* died an hundred five and twenty years old, in a good age, and they put him in a coffin: and in the fourscore and eleventh year before the departure of the *Israelites* out of *Egypt*, they and their brethren conveyed their fathers bones privily again into the land of *Canaan*, and

A prophesie of the nativity of Christ.

Christ described.

Christ wipeth away our sins.

and buried him in *Hebron*, at the feet of his fathers, & returned again out of the land of *Canaan*, and dwelt in *Egypt*, till the day of their departure thence all together.

FINIS.

How these Testaments of the twelve Patriarchs were first found, and by whose means they were translated out of *Greek* into *Latine*.

These Testaments were hidden and concealed a long time, so as the Teachers and the ancient Interpreters could not find them: Which thing happened through the spightfulness of the Jews, who by reason of the most evident, manifest, and often prophecies of Christ, that are written in them, did hide them a long while. At length the Greeks *being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of* Hebrew *into* Greek. *Nevertheless this writing continued yet still unknown because there was not any man to be found that was skil full both in the* Greek *and* Latine, *way*

[illegible] procure the translation of this noble work, untill the time of Robert the second, surnamed Grosthead: Bishop of Lincoln, who sent diligent searchers as far as Greece, to fetch him a Copy of the said writing, without respect of their charges, which he bare most liberally. Therefore, to continue the memories of those most lightsome prophesies, to the strengthening of the Christian faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of Greek into Latine (in which two tongues he was counted very skilfull) by the help of Mr. Nicolas Greek, parson of the Church of Dutchot, and Chaplain to the Abbot of St. Albons, to the intent that by that means the evident prophesies, which shine more bright than the day light, might the more gloriously come abroad, to the great confusion of the Jews, and of all Heretichs, and enemies of the Church of Christ, to whom be praise and glory for ever, Amen.

FINIS.